





On the first

from the other, as though fayth coulde  
be wythout woꝝkes, and woꝝkes wyth-  
out fayth, foꝛ these kepe company, and  
loke one foꝛ another, therfoꝛe faythe  
wythoute woꝝkes is dead, also woꝝkes  
wythout fayth is pharisaical supersti-  
tion, ypocryse, and very dampnation,  
foꝛ Chꝛist shall ones saie to the whyche  
wythout fayth haue wrought, yea and  
that in hys name, and after longe and  
great reasonyng: I knowe you not, foꝛ  
ye haue done iniquitie. Therfoꝛe fayth  
and woꝝkes go together. yet the Apo-  
stle leuyng here the woꝝthyer and chese  
thyng, teacheth the frutes of the tree,  
monyshyng not alonely þ̄ Romaynes  
but also al chꝛystyans, þ̄ to daye (to day,  
I say) and in thys selsonable tyme they  
wolde styꝛe them selues and ryse man-  
ly from slepe, because of the nerer com-  
myng of our very saluation.

By slepe, darkenesse, and nyght, be  
signified euell woꝝkes, whiche woulde  
fayth, no lesse from them as from þ̄ worl-  
pyles of the merchautes in the see, fro  
darknes

to lyghte, whiche now is very nye, we  
must sleepe w<sup>th</sup> al diligence. And lyke wise,  
by styrrynge, cōsynge, lyght, and daye,  
are shewed vnto vs good woꝝkes, whi-  
che come of fayth in Christ, and be the  
healthsome grace of God. Ad Titu. i.

These thynges be treated of Paule, by  
a symplytude taken of naturall slepe &  
watchynge to spirytuall thynges, ta-  
kyng nothyng from naturall slepe.

Therfoze woꝝthelpe he mony sheth hys  
disciples. i. Thessal. v. bꝛethꝛe ye be not  
in darkenesse, ye be all the chyldren of  
lyght and of the daye, we be not chyl-  
dren of the nyght oꝝ of darkenes. ther-  
foze let vs not slepe as other do, but let  
vs wathe and be sobꝛe. For they that  
slepe, slepe in the nyght, & they that be  
dꝛonken, are dꝛonke in the nyght. But  
let vs that be of the daye be sobꝛe, ha-  
uyng vpon vs the bꝛestplate of fayth  
and charyte, and in shewe of our helme  
the hope of saluatiō. And thus he ex-  
mures of lyght, for God hath ordeyned  
vs, that we shoulde sleepe by hys pꝛo-

uocaciō agayn.



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agaynste vs, but that we shulde enioye  
saluation, through oure Lorde Iesus  
Christ, which dyed for vs, that whether  
we watche or slepe, we maye lye toge-  
ther wyth hym. And this for the moost  
parte is the summe of the whole Epy-  
stle, and of christen religyō. As it is not  
ynoughe for an hyed sowger, to geue  
his name to the Emperour and make  
a bove to be his faythfull subiecte, to  
take hys money, to stande now in har-  
nes ready to fyght, excepte he wyll also  
fyght in very dede sharpely, and streke  
hys enemye. Thus lykewyse is þe mat-  
ter wyth christen people, that whē they  
be thus harnesssed, they maye not lyke  
cowardes lōke backward, but alwayes  
go forthwarde, and to walke comely, ho-  
nestly, and without shame in the daye,  
not in eatynge, drynkyng, and banka-  
tyng, not in styfe senuye. &c. whiche  
be woorkes of the nyght, ful of shame, &  
utterly to be abhorred of christe people.  
But let vs take vpon vs Iesus Christ  
he that beleueth in Christ hath on the  
weddyng

weddyng garment, & is defended from  
all aduersytes, and although he be yet  
in the fleshe, neuerthelesse not besieged  
wyth the cares of the fleshe (that is to  
saye, not consentynge to his fleshye lu-  
stes) he is in no daunger of condemna-  
tion, as the Apostle sayth: Roma. viii.  
Ther is no condemnation to the that  
be planted in Jesus Christ, which lyue  
not after the fleshe, but after the spere.

So he that beleueth in Christ put-  
tyng hym vpon him, he worketh after  
ryght iudgement, mercye, and charyte  
towardes all men and walketh al frely  
and wythout shame in the lycht, which  
is Christ Jesus vnto the despyllinge &  
contenyng of al the worlde, which is al-  
together set in vyce & synne, which Je-  
sus Christ cam into the world for to lychte  
al men as much as myght be. Let no man  
now craftely auoyde this, and say that  
faythe is an ydle qualyte of the soule,  
but in the meane tyme let hym not for-  
gette this same sayenge of Christ. And  
when we do all thynges we be vnpur-  
fyttable

On the fyrst  
fyttable seruauntes.

The Gospel on the fyrst Son-  
daye in Aduent, the. xxi. Chap-  
ter of Mathewe.

**W**hen Iesus drewe nere to  
Jerusalem, and came vn-  
to Bethphage, to þe mount  
Oliuete, then sent Iesus two of  
his discyples, sayinge to the: Go  
into the castell that lyeth ouer a-  
gaynst you, & anone ye shal fynde  
an Ass bounde, and her Colte w<sup>ch</sup>  
her: lose them and brynge them to  
me, and yf any man saye ought to  
you, saye ye that the Lorde hathe  
nede of them: and strayght waye  
he wyl let them go. All this was  
done to fulfyll that, whiche was  
spoken by the prophete, sayinge:  
Tell ye the daughter of Syon: be-  
holde, thy kynge cometh vnto  
the: meke, and settynge vpon an  
Ass

Assē and a Colte: the foole of an  
 Assē vled to the pocke. The discy-  
 ples went and dyd as Iesus com-  
 maunded them, and brought the  
 Assē and the Colte, & put on them  
 theyr clothes and set hym thereon.  
 Many of the people spredde theyr  
 garmentes in the waye, other cut  
 downe braunches from the trees  
 and strewed thē in þ waye. More-  
 ouer the people that went before,  
 and they also that folowed after  
 cryed saying: Osanna to þ sonne  
 of David. Blessed is he that com-  
 meth in the name of the Lorde.

This hystoꝛye is an acte of geste  
 done on Palme Sondage, in  
 whych besyde this triumpho, and ryal-  
 tie of Christ, what maye be signy-  
 fied be it we entende to declare. Two  
 thynges chesely, as it is in all the Gos-  
 pells offere them selues to be consyde-  
 red and wayed with even balaunce that  
 is to



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that is to saye, fayth in Christ and woꝝ  
kes, and the frutes of fayth. Christes  
woꝝkes are geuen to vs that by the we  
mape enioye saluation, by the whyche  
fayth is moost surely stablyshed, & ex-  
ercysed, and they be set befoze our eyes  
in steade of an example: that lykewyse  
as he dyd so also we shuld do one to an  
other, that by these our fayth shulde be  
made playne to al men, that our father  
mape be glorified which is in heauen.

Whatsoever is here spokē of Christ  
by the scripctures of the prophetes, it is  
berye grace, meakenes, and goodnes,  
blessed is he whych beleueth these thin-  
ges to be in hym wpth the harte, & thin-  
keth hym certainly such a one, as so gra-  
cious and benefycyall a commynge in  
to þe cytie, setteth him forth to be. Ther-  
foze Christ came of hym selfe, by þe wyl  
of his father, not despyed of the (at least  
offense of them.) Spittynge vpon an  
Assē, because he wold not crape them oꝝ  
be greuous vnto them, but rather that  
he myght saue that was loste, and that  
his

his commynge shulde be knowne, to be  
meake and lowly, and benefycial to al  
men. From the mounte of Olives, sy-  
gnifyenge that he came to bring mer-  
cy, wherein Christe alwayes reposed,  
sayinge: I wyl haue mercy and not sa-  
cryfice, for oyle in the scripture sygnify-  
feth grace and mercede. The soule is  
made supple and apte to worke wyth  
thys, lyke wyse as þe body is made sup-  
ple, and holpen with outwarde oyle.  
Here is harde no classynge of harnes,  
no ryngynge of belles, but all mennes  
songes, prayes and thankesgeyng to  
God be herde all aboute. Blessed is he  
that cometh in the name of the Lord.  
Forthermoze the Euāgeliste bringeth  
a place of þe Prophet zacharye (zach. ix.)  
that he shulde by it, put the Pharyses  
and Scrybes in mynde that such a co-  
mynge of Christ into the cytie was spo-  
ken of longe befoze, that they shuld not  
meruayle of it, nor resyst hym and put  
hym backe as an abiecte, but that ra-  
ther they myght reade and searche the  
scriptures



On the fyrst  
scriptures, whiche beare wytnesse of  
Christ, and so beleue in him they? saue-  
oure. What euery thyng in this place  
meaneth, we shall se forthwyth by the  
collacion of the scriptures.

¶ **Worke.**

When we haue receyued Christe  
thzough fayth, of the gyft of the father  
yt becommeth vs not to hyde our talēt  
in the grounde, but rather to get auan-  
tage wyth thys money at oure neygh-  
bours hande, lest we heare this thūder  
clappe: Thou euell seruaūt and slouth-  
full, why delqueredst thou not my mo-  
ney to the moneye chaungers, that I,  
when I came, myght haue receaued y  
whych is myne wyth pꝛofyte. And thus  
true good workes, folowe true fayth.  
Christ whych in all thynges is the plea-  
sure of his father, anoynted aboue all  
his felowes with the oyle of gladnesse,  
whych hath not receyued the spꝛete of  
God be measure and certen bondes, he  
is an example to vs in fayth and wor-  
kes, for as he taughte so he dyd, he be-  
ganne

granne to teache and do together, oꝛ els  
a dead fayth (whiche is no faythe) had  
bene in Chyist. Then what be the woꝛ-  
kes of Chyiste? All the whole scrpyture  
is full of them, of the chese thou seest in  
thys Gospell, where as he wolde fulfyl  
hys fathers wyll, obediently sufferynge  
death, to make vs al safe, and puttyng  
of hys lyfe foꝛ all his, to saue them that  
hys father gaue vnto hym. Ther is  
also another example of Chyiste and  
of his meruelous humylyte, when that  
he washed his disciples fete at supper,  
sayenge vnto them: To this purpose  
haue I done thys, that you shulde do  
lykewyse one to another, that ye shulde  
loue one another, as I haue loued you.  
And vnto thys daye Chyiste worketh  
hys woꝛkes of hys father, because he bele-  
ueth in hym, the whiche woꝛkes he bo-  
steth agaynst the Pharyses all aboute  
in the Gospell of Iohn.

Whatsoeuer is wrytten of Chyist, is  
wrytte to our eruditioꝛ & we may folowe  
Chyistes steppes, in fayth toward God  
and

On the fyrst

and in charite towarde our neyghbour  
through patience and consolation of þ  
scriptures, waytyng for the true word  
and promyse of the father, whych is e-  
uerlastyng lyfe. That here after in vs  
can not be ydle and vayne, as it was  
not in Christ, but it groweth into a great  
tree, vnder which the foules of the ayre  
bylde theyr nestes, verpe sure from all  
tempestes. Suche a tree was zacheus,  
when he desyred to se Christ, whome he  
sawe out of a tree, because of þ lownes  
of hys stature, and that wyth so muche  
delectation and pleasure, that he sayde  
forthwyth: Se Lorde, I geue halfe my  
goodes to the poore folke, & if I haue  
deceyued any man, I make hym foure  
tymes amendes. Oute of this wyld  
fygge tree was Christ truly fed, that he  
sayde to zacheus: Thy daye health is  
come to thy house, in so much that he is  
the sonne of Abraham. Contrarywise  
another fygge tree is cursed of Christe,  
because when he was hungry he found  
nothyng on it to eate. (Marke. xi.)

Let vs

Let vs heare therfoze and do þe woꝝ  
of God, & we shalbe saued, as he sayeth  
and sheweth vs: Blessed are they that  
heare the woꝝde of God and kepe it.  
Therfoze god requyꝝeth the woꝝkes of  
sayth, as thou seest in Abrahā, Rahab,  
and at the last of all in our Lord Iesus  
Christ. And whā he shal ones rewarde  
these, and contrarywise dāpne the euil;  
foz he shal saye to his at the last iudge-  
ment. Come ye blessed into the kyngdō  
of my father, for ye haue geuen me  
drynke, when I haue bene a thirst. &c.  
And the gootes on the left hande, shal  
heare, goo ye cursed into euerylastyng  
fyꝝe, for ye haue done wyckednes.

Saythe therfoze in Christe whiche  
doeth good woꝝkes, shal possesse euer-  
lastyng lyfe. And they which through  
vnfaythfulnes lyue ydely in euil, shal  
be burned in vnyquēchable fyꝝe. Thus  
we must beleue not alonely in mouth &  
tonge, but in dede and trueth. Let vs  
not therfoze close the bowell of mercye,  
when that we se that oure brother hath  
nede

On the 12th

nede, or els the charite of God abydeth  
not in vs. Therfore whosoener heareth  
beleueth, and worketh the word of God  
he shall haue euerlastyng lyfe. But he  
that with a deafe eare refuseth this, say-  
enge in his herte. Ther is no God, this  
man not haupnge on hys maryage gar-  
mente, shalbe sent into outwarde dark-  
nes, where as shalbe weppynge and  
gnashynge of tethe. A Godly man shal  
iudge these thynges to be thus.

Nowe let vs go to the place of the pro-  
phete. Saye to the daughter of Syon.  
Thys commandement is to the prea-  
chers of the worde of God, þas a troope  
they shulde exalte theyr voyce, in prea-  
chyng of the Gospel to the daughter  
of Syon, that is to all that before are  
knowe of God, predestinate, and called  
to the euerlastyng lyfe. And this place  
is one of them, in the whych the Gospel  
is promysed vnto the worlde. Beholde  
or se, a man þ shall proclame any great  
thyng and meruelous, whych also hath  
in it selfe great commodyte or profyte,  
also

Also Ioge looked fo; befoze with a greate  
 desyre, saith woꝛthely. Behold, yee, loke  
 vp, & lyft vp your hedes fo; your redēp-  
 tion draweth nye. Thy kynge, which is  
 promysed to þe Syon, must gouerne the  
 (all other kynges set asyde.) But in the  
 sprete not in an outwarde maner of go-  
 uernaunce. Whō that Chyiste doth go-  
 uerne with his sprete and word, he shal  
 be truly fre from all tyꝛantes: from the  
 woꝛlde, whych is set altogether in vyce  
 from the deuell the father of lyenge, &  
 death, and from everlastyng death.  
 Thys hath no mā bodied, but he first  
 came to vs, therfoze he sayeth: He cam,  
 excepte Chyist and his father come first  
 to vs, we shal neuer be saued accordyng  
 to this sayenge. All shal be taughte of  
 God: And excepte the father doth plāt,  
 the selve shal be baren.

He came to the meake, Chyiste came  
 then fo; to saue that whych was losse  
 throughe the fall of Adam, therfoze all  
 thynges appeare and be in thys com-  
 mynge, meake, lowly, softe and gentle,



On the fyrst

Swete and pleasaunt, gracious and full  
of mercye, & howe is it that this maner  
of speakynge shulde not chere the herte  
of man, and fullpe put awaye all feare  
of synne, death and hell, makynge the  
conscience altogether free and sure, ful  
fyllynge al thynges nowe frely, that is  
to be done wpyth all myght and gladnes  
as thou seest here in þe Apostles, strayne  
wayes obeyenge the comaundement of  
theyr mayster, as it foloweth.

And when they came nere to Jeru-  
salem, and were come to Betphage to  
the mounte Olyuete . That thyng  
whych the prophetes had spoken longe  
before, that Chyste towarde the ende of  
the worlde shulde come, and take þe na-  
ture of man vpon hym, and suffer the  
moost despyteful death of the crosse for  
all man kynde, nowe he wpyllynge the  
same to be fulfilled and perfourmed, &  
at Jerusalem, yet wythout the cytie, as  
all the Euangelistes wpyth one mouthe  
do wytnesse. Therfore he doth nowe be-  
gynne to go thither þe al thynges might  
be

be fulfilled, and in goynge by þ waye  
they come to Bethphage, which signy-  
fyeth the house of a mouthe, that is to  
saye: That the same comynge and the  
good tydynges of it was to be preached  
by mouth, throughtout þ worlde. Ther-  
fore the worde of þ mouth, is þ Gospel  
of Christ, whyche befoze comprehended  
in the letter, laye hydden in booke, now  
by mouth manifestlye to be proclaimed  
throught oute all coostes of the worlde.  
Besyde thys the nature of the newe te-  
stamente and Gospell is, that it wyl be  
preached and taught by mouth & lyue-  
ly voyce. As Christ hym selfe not alone  
ly left many thynges wrytten, but he  
also commaunded that they shoulde be  
be preached by mouthe. Therefore the  
Apostles be sent of Christ to the towne  
from Bethphage, whych is as muche to  
saye by interpretation, as the house of  
mouth. And fro the mounte of Olives  
because that oure saluation is of grace  
alone and of the mercy of God, and no  
b ii manner

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maner of way of our selfs. And by this  
the frutefulness of the worde of God is  
vnderstande, for the Apostles be not  
sent fro the mountaynes into þe playne  
felde, nor from the stony hylles, or from  
any baten mountayne, but from the  
mount of Olyuet, that he shulde open  
and make playne to the worlde of how  
great mercede he sent forth so incompa-  
rable grace. Of the frute of the worde  
these thynges spekethe Esayas. Esa. lv.  
Wherof thou shalt easely perceyue þe  
the worde of God, is the worde of the  
mouth, for the Lorde sayth. As þe rayne  
and sno we goeth downe from the ayre  
and turne nomore agayne thither, but  
moyst the earth and wette it, maketh it  
to sprynge, and geueth seede to þe sower  
and bread to hym that eateth. So shall  
my worde be þe goeth out of my mouth,  
it shall not turne agayne to me emptye  
and fruteles, but it shall do whatsoeuer  
I wil haue it to do, and it shall prospere  
in those thynges, where vnto I send it.  
Therefore Christe sente by his mouth  
two

two of his disciples, sayenge: Go ye into poulder towne, that is agaynst you.

It is ynough that he sent two, for in þe mouth of two or thre all wytnes both stand, which truly are the lawe and prophetes. By these two, all Apostles and preachers, sent forth into al the worlde, be sygnifyed. Christ yee Christ I say, & the powers ordayned by hym, sendeth preachers, se therfore (my brother that thou runnest not befoze þe art sente, for thy feruente zeale shal not readely make thy bealy byst, but yf thou canst go into the towne that is agaynst the, come on manly and go with the Apostles.

Go into the towne that is agaynst you. Although Ierusalem was a very ryche cytie, and in honouzable cytie, and a very myghtye and stronge cytie, yet Christ as touchynge his power and his fathers, calleth it but a lytle towne as though it coulde do nothyng agaynst hym and his. Therfore thys is a great cōforte to al preachers of Gods worde, that euē hell gates shal not pre-

On the first

uayle agaynst the, by the worde of theis  
mayster. Otherwyle Ierusalem, not  
alonely in wyl and purpose of persecu-  
tion, but also in sytuacion was agaynst  
them. Not about noz besyde, but into þ  
towne Christ commaundeth hys discy-  
ples to go, he sente the as shepe amon-  
gest wolues, to be had in hatred of all  
mē for his names sake, in so much that  
they that shall flee them shall thynke þ  
they do seruyce to God, yet feare not  
but saye to them all thynges in tyme, &  
out of tyme, for they can not flee but the  
body alone, they can not flee the soule.  
¶ God who entereth this towne aga-  
ynst hym now a dayes? We go more  
gladly into the cyties and townes that  
take parte with vs. And who wyll rea-  
dely preache to them that pursue hym?  
God graunt that we maye wel prosper  
and speade.

And forthwith ye shall fynd an Affe-  
ctyde and a sole with her, lose them and  
brynge them vnto me. In the scripture  
often tymes þ prophetes and Apostles  
be

is cōpelled to folowe, & is the old Asser:  
althoughe the fleshe alwayes do couet  
agaynst the sprete, yet the sprete preuaileth  
and compelleth the fleshe to beare  
his sinperce, gouernaunce and p̄ crosse  
that at laste bothe maye be saued at the  
daye of the Lorde. Upon these Asses we  
muste put also oure garmentes, that is  
saye: the woꝝkes of fayth, and vpon the  
set Chyst, or elles they shulde be as the  
fylthy cloth of a polluted woman. The  
the Apostles garmentes, be they? good  
woꝝkes, whych yf that we be faythfull  
we must openly vse wꝝth them, that by  
them the wicked and vngodly maye be  
conuerted, & gloꝝfy the father whych  
is in heauen. As the Apostles preached  
pure fayth, so also to this they had a re-  
specte, to do as he dyd, therfore he gaue  
them an example, and all them that fo-  
lowed hym.

And another compayne layde they?  
garmētes in the waꝝe, other rēt downe  
bowes of the trees, and layde them in p̄  
waꝝe. Excepte we do laye all oure good  
woꝝkes

On the first  
wozkes wyth thys compayne in þ waye  
countynge them nothynge, that Christ  
maye ryde vpon them, we shal not rea-  
dely inheryte euerlastynge lyfe. Thys  
compayne wyth theyr garmentes, some  
wyl haue to be the examples of the Pa-  
tryarkes, and prophetes, and other do-  
ynges of the olde Testamente, whych  
then by the comynge of Christe, were  
made clearer and whiter then snowe.  
Therfore sayde Simeon: Nowe Lorde,  
after thy promyse thou letteste thy ser-  
uaunt departe in peace. &c. That is to  
saye: Because nowe the longe waytyn-  
ges of al the fathers, and the promyses  
of God be complete and fulfylled, now  
wyth a good wyl I wyl go my waye &  
dye in the peace of the Lorde. &c.

Othre brake downe bowes of Pal-  
mes (of the trees as saynt John sayth)  
In token that Christ shulde nowe lead  
captive captiue, and shulde betwylke  
ouercome al þ power of the lawe, synne  
death, and the deuell, & that he shuld be  
the very true Palme, whych shuld ryse  
agayne

agayne, (notwythstandyng all hys oppressiō), as the nature of a palme is to ryse agaynst all the wayte that is layde vpon it.

And the company which went befoze and folowed after, cryed sayenge: Hosianna, to the sonne of Dauid. Blessed is he that commeth in the name of ꝑ Lozde, Hosianna in the hest. The people that were befoze the natiuite of Christ were Christen men and sayntes, for all after the pꝛomes beleued in the seed of Abraham, whych is Christe. And they that do folowe, are they whych were after the natyuyte of Christe, and be yet to come. All they beleue in Christe and stycke to hym, wherfoze they synge all one songe: Hosianna to the sonne of Dauid, that is to saye: saue oꝝ pꝛospere o God his cōpyng, whych now cometh in thy name, ꝑ his kyngdō may be pꝛospereous & happy amōgest vs whose people we ought of deuty to be. Therefore let vs praye ꝑ his kyngdom maye come, ꝑ he alonely by his worde maye raygne in



On the seconde  
in vs, after this myserable and transy-  
torpelyse, wyth the heper oure eldest  
brother, we maye possesse the vnspeka-  
ble glorie and blysse of heauen. Which  
I praye God almyghty byng to passe.

The Epyllle on the.ii. Sondaye  
in aduent. The.xv. Chapter  
to the Romayns.

**R**ethren, what thynges so  
euer are writtē before time  
are wyrtten for oure ler-  
nyng, that we through pacyence  
and cōfort of ꝑ scriptures myght  
haue hope. The God of paciēce &  
consolacyon, geue to euery one of  
you, that ye be lyke mynded one  
towards another, after the en-  
sample of Iesus Chyist, that ye al  
agreyng together, maye wyth  
one mouth prayse God, and the fa-  
ther of our Lorde Iesus Chyist.  
Wherfore receue ye one another,  
as

as Christ receyued vs, to p<sup>r</sup>aise  
of God. And I saye that Iesus  
Christ was a minifter of the cir-  
cuncifyon for the trueth of God:  
to confyrme the promyses made  
to the fathers. And let the Gen-  
tyls prayse God for his mercy, as  
it is wyrtte. For this cause I wyl  
prayse the amōge the Gentyls, &  
lyng in thy name. And agayne he  
sayth: Ye Gētyls reioyse with his  
people. Agayne prayse y<sup>e</sup> Lord al-  
ye Gētyls: laude him all nations.  
And in another place Esay saith  
There shalbe the roote of Jesse:  
he that shal ryse to reygne ouer y<sup>e</sup>  
Gentyls: in hym shall the Gētyls  
truste. The God of hope fyll you  
with al Joye & peace in beleuing,  
y<sup>e</sup> pe may be ryche in hope through  
the power of the holy ghoſte.



On the seconde

**N**Ot alonelye one place in scrypture, but all the whole scripture together is wyrtten to oure erudytion. And thys is a generall rule of readyng and vnderstandynge the scripture, that throught beleuyng it, in the pacyence and cōforte of it (where as it is of Lord of pacyence and of the crosse,) we maye haue hope to euerlastyng lyfe. Therfore all the examples, of the Patriarkes, prophetes, last of al of Christ and hys folowers are lefte to vs, that lykelyste as they beleued the promyses of God, and wrought after the, so lykelyste we do. But thys hath no man of hym selfe, withoute it be geuen him fro aboue. Therfore sayeth the Apostle, (where this lection shulde wel worthely haue begon: The God of patience & of cōforte, that is to saye: the father geuynge patience and conforte, graunte you all to be of one mynde amongst your selues, that is to saye: that ye haue all one sayth in Christ Iesu, that wpyth one mouthe ye maye prayse God, and the

and y<sup>e</sup> father of our Lorde Iesu Chyſt.  
 Here is also noted y<sup>e</sup> true woꝛſhypping  
 of God, to gloꝛyfy God. Therfoꝛe ſay-  
 eth the Lorde. Pſal. xlii. The ſacrifyce  
 of prayſe ſhall honoure me. &c. Other  
 honoures of ypocrytes are nothyng be-  
 foꝛe God, & as out of the true woꝛſhypp-  
 pyng of God procede good woꝛkes to-  
 waꝛde our neyghboutes. So lyke wyſe  
 of pharyſaycall ſuperſtition, they com-  
 meth nothyng, but that is fained & co-  
 loured ypocryſy and dyſſimulation, as  
 ye maye ſe in Saul.

Receyue therfoꝛe one another. In y<sup>e</sup>  
 begynnynge of thys chapter, y<sup>e</sup> Apoſtle  
 monyſhed the perſyghter me, that they  
 ſhulde not contempne the weaker, but  
 that they ſhulde receyue them, ſettyng  
 foꝛthe Chyſte befoꝛe them, that yf they  
 wolde be hys folowers, they ſhulde do  
 lyke wyſe, as he befoꝛe taught the by ex-  
 ample, y<sup>e</sup> they do receyue the, as Chyſte  
 receyued vs & made vs all very ſtronge,  
 where as we were mooste weake. And  
 that not to oure owne gloꝛy, but to the  
 gloꝛy

On the seconde  
gloze of God.

The rompinge of Chyſt was perfoꝛmed therfoꝛe that God ſhulde be true as he is alwayes moſt true, foꝛ to conferme þ̄ promyſes made to the fathers. The father promyſed and feely he fulfilled hys promyſe, not prouoked to it by the merite oꝛ deſeruyng of the Jewes, to whom he was promyſed. Thus Chyſt cam to the cyꝛcumcyſyon, that is to the Jewes of couenant and promes, to the gentyls of mercye. Therfoꝛe we gentyls maye thanke the mercy of God of all thynges. And that theſe thynges thus ſhulde come to paſſe, the Apoſtle brought wytnes of the. *Paſal. xviij. cxiij. cxvi. and the prophetes. Deu. ii. Eſa. xi.* Theſe thynges becauſe of them ſelfe they be manyfeſt, we leaue the, geuyng thankes euerlaſtyng to ieſu Chyſt, the auctoꝛ of the ſame, foꝛ his innumerable benefytes.

The God of hope. &c. Thys is a notable & goodly concluſiõ of þ̄ Epiſtle by the which the Apoſtle wytheth to the Romynges

Sondage in Aduent. Jo. xviii.

Reinayne fulnes of true love & peace, &  
for this cause, by the reason they beleue  
in Christ, which make the to encrease in  
more hope, and y through y vertue of y  
holy goost. Thou haste also in the ende  
of this Epistle. God the father, Christe  
the sonne promysed and sent, also y ver  
tue of the holy goost, by whom al thyn-  
ges be made stronge, and be kepte vnto  
euerlastynge lyfe. No man shal knowe  
y son, but by y father & the holy goost,  
& contrarywys, no man can knowe these  
two but by y sonne, where all our thyn-  
ges & doynges fall awaye, and fayne, be  
they outwardly neuer so holpe & good.

The Gospel on the. ii. Sunday  
in Aduent. The. xxi. Chap-  
ter of Luke.

**I**esus sayd to his disciples:  
there shalbe sygnes in the  
sonne and in the Moone &  
in the Sterres: and in the earthe:  
the people shalbe in suche per-  
plexite

On the seconde

plexite, & they shall not tell what  
waye to turne the selues. The see  
and the waues shall roze, & men-  
nes hertes shal faile the for feare,  
and for lokynge after those thyn-  
ges, whych shall come on þe earth  
for the powers of heauen shall  
moue, and then shall they se the  
sonne of mā come in a cloud, with  
power and greate glozpe. When  
these thynges begynne to come to  
passe, then loke vp, & lyft vp your  
heades, for your redemption dra-  
weth nere. And he shewed them a  
sympleptude: Beholde the sygge  
tree, and all other trees, whē they  
shut forth theyr buddes, ye se and  
knowe of your owne selues, & so-  
mer is the nere at hand. So lyke-  
wyle ye (whē ye se these thynges  
come to passe) vnderstandet that þe  
kyngdome of God is nere. Verely  
I saye

I saye vnto you: This generatiō  
shall not passe, tyll al be fulfilled.  
Heauen and earth shall passe: but  
my wordes shall not passe.

**T**hys lesson of the Gospell, sheweth the seconde comynge of Chyſte, into the worlde, not so supple & softe, not so pooze and lowly, as he fyrst was. But so terriblye & nothyng can be more terriblye, as Chyſt sheweth playnly him selfe, lest he his elect shuld shame fully departe fro him, and be dampned wyth the worlde, throught muche aduersyte which shal chaunce them, toward that daye for Chyſtes sake.

Signes shal be in the Sunne, Moone and sterres. That is to say: straitwaie after many tribulations, which I haue sayde befoze, shal come to you, the destruction of the temple, the comynge of false prophetes, rumores of warrs, aboundaunce of iniquite, and vngodlynnes, coldenes of charyte. &c. The bondes also of the heauen shal scale great



On the seconde

mysery for the sunne shal lose his lyght  
and þe moone shal not shewe her lyght,  
Specyallye þe sunne nowe darkened of  
whō she bozoweth her lyght, þe starres  
shal fall from heuē, and þe very powers  
of the heauē shalbe shakē, as though  
they were in perell of fallynge. These  
thynges be not to be vnderstande, þe af-  
ter this þe sunne shal geue no lyght, for  
vnto thende of þe world daye and nyght  
must nedes last, but ther shal be an E-  
clypse in the & abatemēt of their lyght,  
which we se seldom now done, therfore  
the sunne shal lose his lyght for a tyme  
detestynge mens infydelyte.

And in the earth oppression of  
people. &c. this oppressiō is þe angursh  
and cōberaūce of cōsciēces, which be so  
intāgled w the doctrines & lawes of mē  
þe they haue no place moze to fle to, for þe  
myserable consciences shal be made so  
douteful þe they shal not wytt wyther to  
turne them o? where about to go.

The see & the floudes makynge a  
noyse. A greata oftē blosterng power  
of

of wyndes is propheryed of þe Lorde by  
these wordes, which shal rayse vp al ab  
out, not alonely the west see, but also al  
floudes, not all at ones & together, but  
some at one tyme & some at another, &  
they shalbe moued often tymes, as all  
starres shal not fal, no: all mē shal not  
be amased. Ne wetherig away for fear  
& suspitiō of these thynges. All these mē  
are good & innocēt, which cōsydye þe vn-  
serchable iudgemētes of God, & remē-  
bre his meruel in theis mīdes, þe is to say  
þe the last day, extreme iudgemēt, & euer  
lastyng fyre, is now at hāde, lōge spokē  
of befoze & thzetenēd to al þe world. And  
therfoze they do so feare & tremble, þe al  
most for feare they dye, o: els draw nere  
to death, in so much þe þe same feare doth  
cōsume al þe strēgth of þe bodye, & so they  
wether away. Besydes this þe powers  
of the heuēs shal be moued, all creatu-  
res shal be moued, for to spgnyfye the  
greate daye of the Lorde. The sunne &  
moone by losynge of theyr lyght & star-  
res by fallynge, the people by warryn-  
men by anguythe and feare, the earth  
by



On the seconde

by mounyng and shakynge the waters  
by the mounyng of the wyndes & theyr  
roynge and noyse, the ayre by pestilence  
and corruption. There are also other  
sygnes wyrtten & set out of Luke. xvi.  
and Math. xxiii.

Then amongeste the moost thynke  
clowdes and darkenes, the sygne of the  
sonne of man shall shyne from heauen.  
The sygne I say, wherby he overcame  
the deuell, and ouerthwate al hys tyran-  
ny, the sygne wherby the deuell reioysed  
in bayne, that he had gotte the victorie.  
They shal also se the sonne of mā, whō  
they do despise (as an abjecte and pooze  
man) comynge a lyste in the clowdes  
of the ayre, wyth a greete multytude  
of angels also, wyth hys maiestye and  
gloze.

Then, when ye se thys done, lyfte vp  
your heades, for your redemption draweth nye. They y<sup>e</sup> shalbe then surely a  
sleepe, in ydelnes, in delicate face, and  
bankatynge, shall not lyft vp theyr hea-  
des, but they rather for feare shall set  
theyr

they? eyes vpon the ground, as though  
there were some moneye fallen downe  
vnto them. Therefore alonely the true  
Chyristen me? shall loke by cherefull and  
merys, because the kyngdome of God  
draweth nye, whych they longe desyred  
as a thyng fre fro all euells. So this  
laste daye shall bynge to faythful men  
both surenes and my?th. But to the vn  
faythful extreme feare and tremblng.  
But what tyme these thynges shall  
come to passe, it is not my parte p?ecple  
ly to determyne. yet of these euels and  
troubles, whych I haue remembred, ye  
maye as of fore sygnes and tokes gesse  
that this tyme is not farre hence, which  
moze playnly ye maye learne of the ex-  
ample of a fygge tree. Lykewyse as a  
fygge tree, by certen sygnes and tokes,  
doth shewe afoze that somer is at h?ade,  
that is to saye: when after p? blowynge  
of the south wynde, p? bowes wate now  
tender, it shote?h forth p? budde? & after  
a maner byngeth forth leues. So also  
you, when that ye shall se al these thyn-  
ges

On the seconde

ges whpche I haue before shewed you,  
thynke that the comminge of the sonne  
of God is at hand. Chyist (as it pleased  
hym) brought thys symplytude of the  
moost pleasant sprynge tyme & somer,  
and not of haruest and wynter the fou-  
lest tyme, that he myghte the moze con-  
forte hys electe in aduersytie, which (as  
thou seyste here) shall contynue to the  
worldes ende, as Chyist sayeth: I save  
to you of a suerty, this cruel gene-  
racion that persueth you, shal not  
passe awaye tyll al these thinges  
be done. Heauē & earth shall passe  
awaye, but my wordes shall not  
passe .

Heauen and earthe shall  
soner peryshe, then my wordes shall be  
bayne. These thiges certayne shal thus  
chaunce, as I haue sayd, after y<sup>e</sup> which  
also heauen and earth shall haue theyr  
ende, that is to saye: they shalbe rene-  
wed through fpye. ii. Pet. iii. i. Coz. iii.  
Esa. xxx. aud. lxxvi.

There maye also of these thynges be  
made

Sondaye in Aduent. Fo. cxi.

made allegoryes, that the sunne sygnifyeth Christ, the more the church & starres the chrysten people, and the powers of the heauens, or rather the planettes the pzelates in the churche. Therfore when the sunne Christ, shyneth nomore thzough his Gospell, that is to saye: is not preached in the churche, saythe is extyncte, and all the true worlhypp of God falleth awaye and decayeth, & the more that is y church, geueth no lyght of charyte. &c. Let godly men iudge the resydue, as the sprete shal geue them grace. Let vs in the meane tyme praye our Lorde y the same day come not bpō vs vnawares, as a thefe in the nyght.

Amen.

The Epytyle on the. iiii. Soday in Aduent. i. Corinthyans.

The. iiii. Chapter.

Paule

On the thyrde

**R**ethē: let men this wyse  
Esteeme vs, even as the my-  
nisters of Chryſt, & dyſpo-  
sers of the secretes of God. Fur-  
thermore it is requyred of the dy-  
sposers, that they be founde fayth-  
full. Wylth me it is but a small  
thinge, that I shulde be iudged of  
you (eyther of mānes dawe) no I  
Iudge not myne owne selfe. I  
knowe nought by my self, yet am  
I not therby iustified, it is þe lord  
that iudgeth me. Therfore iudge  
nothyng before the tyme, vntyll  
the Lord come whych wyl lyghte  
thynges that are hyd in darke-  
nesse, & open the counselles of the  
hertes. And then shall euery man  
haue prayse of God.

**D**ule here doth set forth þe offyce  
of byshops, where two thynges  
chefely are to be cōsydered, þe they maye  
counte them selues nothyng elles but  
seruauntes

seruantes, and that the names and tra-  
 dytions of our bysshops no we adapes  
 do no maner of waye pertayne to true  
 godlynes, after that sayeng: Let no ma-  
 creioyle in men. Also Roma. i. Paule the  
 seruante of Iesu Christ. Secundarely  
 that they be the dysposers of the myste-  
 res & secretes of God, & is to say: prea-  
 chers of the Gospell, and of the word of  
 God. I saye, not of mens constitutōs  
 and theyr owne dreames, where in one  
 maye not be preferred afore another,  
 but al be equall & seruantes one to an  
 other after & sayeng of Christ. He & wil  
 be greatest amōge you, let hym be least.  
 Where as Paule is nothyng, Apollo  
 is a man, Peter is vnconstāt, &c. What  
 be they then? But mynysters & seruun-  
 tes, by whome we beleue, even as God  
 geueth eche man grace. I, sayth Paule  
 haue planted, Apollo hath watered, but  
 God geueth the encrease, yet we be no-  
 thyng, but God geueth the encrease.  
 He is all, the begynnynge & ende, fyrste  
 and laste. Let vs be therfore mynysters  
 of



On the thyrde  
and seruauntes; not preachers alone  
of the Gospell, that our offyce maye be  
shewed in worke and dede; and not in  
worde and tonge alone. And this is it  
that Paule immediatly doth adde.

That whiche is mozeouer requyred,  
is this, & amongst dyspensators, & mi-  
nisters, a man be founde saythful, that  
is to saye, lest he make those thynges &  
be hys masters, his owne, or kepe & lay  
them vp in his handkerchef wyth the  
wycked seruaunte. As Peter confelleth  
to Christ, whē he questioned wth him.  
Peter louest thou me? Peter answered  
Thou knowest Lorde that I loue the.  
Wher vnto Christe answereth: Then  
fede my shepe, and leoparde thy lyfe as  
a good heardman for the, & leue not al,  
and flee awaye as an hyred seruaunte  
doth, when he seyth the wolfe come.

Whether I Paule nowe be such one  
amongest you, or nay, it longeth not to  
you to iudge, although ye haue neuer  
so good opinion in me, touchynge this  
matter or & other men also iudge me, in  
this

this busynes of Chyiste, very saythfull  
aboute other Apostles, yet am I nothige  
better then other of my companions,  
Therfore I regarde nothyng your iud  
gement, no2 also the iudgement of any  
other, howe soever they iudge me. Also  
no maner of waye I iudge my selfe, for  
I thynke my selfe, that I shall not be  
able to fynde out the vertue of thys vn  
serchable iudgement.

Though my conscience doth accuse  
me of nothyng, and you therfore go  
aboute to pferre me afoze other, for  
dygnytie of personne, and of woꝝkes,  
and that also my conscyence is so, yet  
for that am I not iustified befoze God  
where as youre iudgement is farre vn  
der, and all moost nothyng in compa  
ryson to the ryghteous indgemente of  
God, whyche shall iudge not me alone,  
but all men in due tyme, and by hym a  
poynted. Therfore brethren iudge  
not oute of tyme, o2 befoze the tyme of  
iudgemente come. Let no man com  
mende o2 pꝛayse another of personne

On the thyrde  
io: woꝝkes, but rather of sayth, and true  
dealyng in his offyce, because it cha-  
ngeth of Gods gyft, therfore by the same  
grace and dygnyte, all men be equall &  
lyke, untill the Lorde shall come which  
shall lychten these creatures of dark-  
nes, and shall make manifest the affec-  
tion & desyre to euil woꝝkes, yee, he shall  
open the counselles and thoughtes of  
the heartes, and then shall euery man  
haue hys prayse of the Lorde.

Soe knowe by the pꝛophete ꝑ mans  
harte is euil and vnsercheable, but the  
Lorde is a searcher of hartes & reynes.  
Soohyche thyng when it shall come to  
passe, eche mā shall receaue his reward  
these goynge to euerlastyng lyfe, the  
vngodly to hel and euerlastyng payne.  
Se therfore bꝛethꝛen that ye runne not  
in bayne, rather pleasynge mē the God  
in your mynysration and seruyce that  
longe to Chryste, lest peraduenture the  
iudge wyl requyre ꝑ soules, and blood  
of the inhabitantes of the losse cytie, of  
your handes, as the slouthful and neg-  
ligent

lygent lofers vpon.

The Gospell on the .iij. sonday  
in Advent. The .xi. Chapter  
of Matthewe.

**W**hen John beyng in pri-  
son, herde the woordes of  
Christ: he sent two of his  
disciples, and sayde to hym. Arte  
thou he that shal come, or shall we  
loke for another? Jesus answered  
and sayd vnto them. Go & se we  
John what ye haue herde & sene.  
The blynd see, & halte go, the lyp-  
pers are clenfed, the deafe heare, &  
deed are risen vp agayne, and the  
gospel is preached to the poore: &  
happy is he, that is not hurte by  
me. And as they departed Jesus  
began to speake vnto the people  
of John. What wente ye for to se  
in the wyldernes? wente ye out to  
se a rede wauering with & winde?

On the thyrde

Or what wente ye out for to se?  
Wēte ye to se a mā clothed in soft  
raymēt? Beholde, they that were  
sotte clothing, are in kynges hou  
ses. But what went ye oute for  
to se? Wente ye out to se a pro  
phet? Yea I saye vnto you, more  
then a prophete: for thys is he of  
whom it is wyrtten. Beholde, I  
send my messēger before thy face  
whych shal prepare thy waye be  
fore the.

**T**he hystoꝛye of Jhon & Herode,  
is wel knowne wherfoꝛe Herode  
layd hym in pꝛeson, & cut of hys heade  
Mat. xiiii. Although Herode greatlye  
regarded thys mā and dyd many thyn  
ges after hys counsell, ye sodenlye this  
fauoure of y<sup>e</sup> tyzante turned into a cur  
rish hatred, for a lechrous womā's sake  
whose fauoure gottē by fylthy serayce,  
myght do more wꝛth the kyng then the  
auctoꝛyte of Jhon, for he maryed He  
rodias

Sondaye in Aduent. Fo. rrb.

radvas hys brother Phyllyppes wyfe,  
of whome also the same Phyllyppe had  
a daughter (hys brother beyng yet a-  
lyue) in spyte of hym, and for great ha-  
tred that he bare vnto hym. Ihon very  
boldlye admonyshed the kynge, that  
the maryage was vnlawfull, where as  
both his brother was alyue, & also had  
a daughter by her, & it was agaynste  
the lawe of Moyses. Herode more fon-  
dely and madly louyng the woman, be-  
cause it was vnlawfull for hym to leue  
her, and greatlye offended with Ihons  
boldnes, cast hym in prelson, and forth-  
wyth had slayne hym, but that he fea-  
red the people, whyche yet after by the  
reason of hys othe was done. &c.

In the meane tyme grewe the fame  
of Iesus, by reason of the sygnes and  
myracles that he dyd all aboute, tho-  
rowe oute all Jewrye, and in the con-  
treys that bordred vpon Iordane,  
where Ihon fyrste preached and bap-  
tyled Iesus. And the dysciples of  
Ihon sumwhat enuyenge the glorie

D ii and



On the thyrde  
and fame of Iesus, for as yet they con-  
ceyued no hye oppnyon of hym: but of  
Ihon, I can not tel what they thought  
hym moze then a man. They shewed  
Ihon in the pzeſon, what great furthe-  
raunce there was of all thynges, that  
were done by Iesus, whom he a lytel a-  
foze had baptysed in the floude of Jor-  
dane, of whom also he gaue great wyt-  
nes afoze the people. Unto which thyng-  
es Ihon maketh an anſwere, and that  
is the leſſon of this Goſpel.

When Ihon beyng in pzeſon  
harde of the woꝝkes of Chriſt, he  
ſent two of hys dyſcyples. Ihon a  
man of the mooste perſyght holynes a-  
mongest al womens chyldren, deſyrynge  
that the thyng ſhulde chaunce that he  
had afoze ſpoken, that the oppnyon,  
whyche the people had of hym ſhuld not  
decreſe, whyche he thought was moze  
then he was woꝝthy, and that the fame  
of Iesus ſhulde ſpreade abroad eueꝝ  
daye moze and moze, and perceyvinge  
the

the myn-  
des of hys discyples sumwhat  
enuyous, that he myght helpe they? in-  
symptye, soughte a meane to delyuer  
them into the handes of Iesus. He sent  
two of them þ he loued to Iesus whych  
shulde saye these wordes vnto hym, in  
hys name: Art thou that Messias,  
whych was sayde shulde come, or  
arte thou not he whom I sayde a-  
foze thou warte, and tary we yet  
for another? Thys dyd Ihon not be-  
cause he hym selfe dyd yet doute, but þ  
he myght confyrme his dysciples myn-  
des, and that he myghte put awaye the  
great suspytion and sayth whych he  
had in hym.

Then they come to Iesus, and saye  
vnto hym those thynges whych Ihon  
commaunded them. And Iesus know-  
ynge well ynough that it is a moze cer-  
ten wytnes that cometh of dedes, then  
that whych cometh of wordes: spe-  
ciallye yf that any man be wytnesse to  
hym selfe, he answereth nothyng at the  
d iii fyrst

On the thyrde

fyrst but doyng many wōders in theyr  
syght, newe thynges and such as haue  
not bē heard afoze, healyngē sycke fol-  
kes, puttyngē awaye vncleane spretes,  
restoryngē the weake to theyr strength  
openyngē the eyes of the blynde. He  
sayeth vnto thē: Nowe it is no nede  
that I shewe of my selfe what I am,  
alonly goo pee & shewe agayne to  
John, those thynges that ye haue  
sene with your eyes, that ye haue  
harde with your eares, the blynde  
see, the lame walke, the lepers be  
made cleane, the deafe heare, the  
deade ryse agayne to lyfe. Moreo-  
uer after the prophēcy of Esay, I poze  
mē and meke mynded receaue Je-  
sus the messenger of euerlastyng  
helth, whom the fearce and proude do  
condempne and despyse. These dedes  
I saye: shewe well ynough who I am.  
Euery man shall be blessed nowē  
which shall not be offended wpth  
me,

me, whom my pouertye and lowlynnes  
 Shall not hurte in mynde, but rather  
 wythout all dysdayne and pryde, wyl  
 beleue my wordes and dedes as com-  
 mynge of my heauenlyefather. Thys  
 added Iesus patiently checkynge y en-  
 uye of Ihons disciples, yet not so that  
 he shulde shame them afoze the people,  
 but that they shulde knowe by them sel-  
 ues they? faute. Hys answere so tempe-  
 red in euery poynte, that bothe he hym  
 selfe shulde auoyde the suspition of ar-  
 rogauncye and pryde, and shulde make  
 the dyscyples to haue the moze faythe,  
 and shulde helpe, and amende they? af-  
 fection, rather then bewraye it. Wyth  
 these wordes Chyst sent awaye Ihons  
 dyscyples, and turned hym to the peo-  
 ple, and sayde a fewe wordes to them  
 of Iohn.

What came ye oute into the  
 Wyldernesse to see? &c.

Then, when these dyscyples  
 D iiii were

On the thyrde

ples were gone, Iesus speaketh  
to the people, that they shulde not  
suspecte any thyng of Iohn, otherwylse  
then he deserued they shulde thynke of  
hym, supposyng that he asked this que-  
stion, to be satisfiied of some doubtte &  
he had in Iohn, rather then to amende  
the weakenes of the discyples. He be-  
ganne very largely to set forth & pray-  
ses of Iohn, yet after suche a fashyon &  
he dyd not ascrybe vnto hym the prayse  
of Messyas, but nexte to hym alonely,  
& yet toke vnto hym & auctoryte of hys  
wytnes & he gaue vpo hym, for it was  
mete and necessary that & people shuld  
haue good oppynyon of Iohn, which so  
hyghly gaue testymony and wytnes of  
Christ that he was the sonne of God, &  
that he was the lambe that shulde take  
awaye & synnes of the worlde. So ther  
lyghted no suspytiō of vanyte oz lyeng  
in such a mā, as though he falslye prea-  
ched Christe befoze, oz of inconstançe,  
as though he had be chaunged, and be-  
gan nowe to doubt of Christe. There-  
fore

foze let no man suspecte these fautes to be in John sayth our saupoure Chzist.

What went ye out to se, a rede shaken wyth the wynde? Ihon is not a such one that he can iustely be accused of incōstancye, and that he shuld speake one thynge and thynke another with his harte, and that he fyyste testyfyed of me, & that he doth nowe dought of me, and so to be mouable as a rede whych he is shaken to and fro wyth the wynde. But the straytnes of al his lyfe saueth hym easely from thys suspytiō.

Do come ye into the wyldernes to se a man clothed in softe aparell? Thys spectacle is not mete for the wyldernes, for they that be clothed with fyne linnen and sylke they be in kynges and great mē's houses, for whom pleasure & delycate luyng are mete, and amongeste whō ther is inconstancye, and adulation & flatterye. Ther maye be no such suspytion in him, whych he lyueth w<sup>th</sup> greshoppers



On the thyrde

pers and wyld honye, whych is clothed  
wyth camelles skynnes, and gyrded  
wyth a lether gyrdle. And the famylpa-  
ryte of the courte could not change hys  
maner of lyfe, hys inprisonment was  
an enydence that he coulde not flatter.  
But it must nedes be some greate spec-  
tacle, that brought so many of you into  
the wyldernes. Then what came ye  
to se? A Propheete? For they are  
wote to leade theyr lyfes in wyldernes.  
Forsoth in thys ye are not deceaued in  
youre hope, and of that ye loked for,  
for ye haue sene not alonely a pro-  
phete, but a moze excellent thyng  
then a propheete. For this is he, of  
whome Malachyas propheryed, that  
he shulde be the messenger of Messias,  
nowe commynge. The wordes of the  
propherye be these: Beholde I sende  
my messēger before thy face, whi-  
che shal prepare thy way aganist  
thou shalte come. Thys I saye to  
you of a suertye that I hons excellen-  
cye

eye is so great, that amongst all men that any woman haue broughte into this lyfe, there is none greater then he, for he prophced not wth doute- full maner of prophecyes that Messias shulde once come, but nowe when he was come, he shewed hym oute, say- enge: See the lambe of God, whych taketh awaye the synnes of the worlde, and preached that the kyngdome of heauen was at hande. Hitherto the heauenly doctryne was loked for, whiche the fygures of the Patriarkes, whych the reuelations of the Prophe- tes, by certen rydles and obscure spea- kynges had promysed: but nowe Ihon poynteth the same oute wth his syn- ger to be here present, the very worde of God, wherby all thynges haue bene made.

Nowe let vs waye euerye worde of the prophecy. Angell is a common name to all them whych vtter the com- maundementes of God by mouth, not by wytynges, whych otherwyle a messenger

On the chyld  
messenger doth, that bringeth þ letters  
of hym whych is absent. Such Angels  
be the heauenly spretes, prophetes and  
Apostles in the earthe. Malachye. ii. A  
preat is called the angell of the Lorde,  
of whose mouth the people requyeth þ  
lawe of the Lorde. Also Luke. ix. Chyrist  
sendeth his Angelles befoze his face in  
to the townes of the Samaritans. Af-  
ter thys maner also is Jhon called the  
messenger of God, whych must prepare  
the waye foꝛ the Lorde, which shal come  
straytwayes, yee which is no we rather  
present, whych no Propete dyd, wher-  
foze woꝛthelye he is called moze then a  
Propete. Therfoze his father sayd this  
well and ryghtlye of him. And þ chylde  
shal be called the prophete of the byest  
foꝛ thou shalte go afoze the face of the  
Lorde, to make redy his wayes, to geue  
knowlege of health to hys people foꝛ þ  
remysyon of theyꝛ synnes. Nowe it is  
manifest, what it is to make ready the  
waye, that is to saye: To take awaye al  
thynges that shulde offende him, when  
he

he goeth on hys waye, whiche certenlye  
be many and dyuerse spynnes of men, &  
doth offende thys Lorde, as fained ho-  
lynes, & dysembled workes of all ppo-  
crytes. And this is & which Ihon crieth  
out and publysheth in the wyldernesse.  
Make ye redy the wayes of the Lorde,  
make strayte hys pathes. Euery balley  
shalbe fylled, and euery mountayne and  
hyll shalbe made lowe, croked wayes  
shalbe strayte, and rowe wayes playne.  
And all fleshe shall se the health & helpe  
of God. That is to saye: The pooze in  
sprete, and cleane in harte, which know  
lege them selues to be very abiecte, and  
lowe valleys, they shalbe fylled wpth  
good thynges. And the hylls, that is &  
pharyseys ryche of money, that is to say  
of good workes, shalbe set forth empty.  
Therfore bryethen let vs make redye &  
waye to the Lorde, let vs auoyde & olde  
leauen of pprocrytes, that we be not chri-  
sten men, as Saul was amongeste the  
prophetes, or that we be not & chyliden  
of serpentes. As Ihon the baptist spea-  
keth

On the fourth  
keth to the, whych aperyng outward  
lye holy, came to hys baptyſme, but let  
vs do the worthy frutes of penaunce,  
and then we ſhalbe the very true chyl-  
dren of God.

The Epyſtle on the. iiii. Son-  
daye in Aduent. The. iiii. Chap-  
ter of the Phylippyans.

**B**rethre & reioyſe in y<sup>e</sup> Lorde  
alwaye, and agayne, I ſay  
reioyſe. Let youre ſoftneſſe  
be knowne to all men. The Lord  
is euen at hande. Be not carefull,  
but in all thynges ſhewe your pe-  
ticyon to God in prayer, & ſuppli-  
cation, with geuyng of thanks.  
And the peace of God whiche pas-  
ſeth al vnderſtādyng, kepe your  
hertes & myndes in Chryſt Jeſu.

This Epiſtle teacheth two thin-  
ges, fyrſt how it becommeth vs  
to behaue our ſelfes to Godwarde, then  
howe

howe towarde our neyghbours. fyrst  
he sayeth: Reioyse in ylor dal way.  
Thys ioye is the verpe frute of faythe,  
as the Apostle wytnesseth. Galath. v.  
Where he sayeth: The frutes of the  
spzete are loue, ioye, and peace. &c. And  
it can not be that the hearte shall ioye  
in the Lorde, whyche yet dothe not be-  
leue in hym. Wherefore where as no  
faythe is: nothyng but dreade, feare,  
tremblyng, Makynge and heuynesse,  
can be, as often as they remembze such  
a God, or darre name hym. Then in  
these men, nothyng remayneth but  
enymyte & hatred of God, for an harte  
wythout faythe, percepueth it selfe all  
together defyled wyth synne, and for  
that to haue deserued Gods venge-  
aunce, fearynge God as a rygorous  
iudge and an auenger of synne: Howe  
can he therfore ioye in hym, whome he  
feareth: but a wycked man fleyth ra-  
ther, and feareth, where as no man  
persueth hym: but the ioye of ryghte-  
ous men is in the **LORDE**, because  
they



On the fourth  
they be deliuered from synne, & from  
the deuell, and from euerlastyng deathe.  
And they be so mery and cherefull that  
they reioyse in the Lorde, in every ma-  
ner of state, bothe in prosperyte and in  
aduersyrie. And this is it that Paule  
repetethe agayne, I saie reioyse.  
Yet, yf any chaunce to fall, let them re-  
membze that they haue an aduocate,  
euen Iesus Christ, whythe is a redemp-  
tyon for our synnes. This as toward  
God is the very worke of God, & a true  
wozshyppe of hym.

As touchynge our neyghbours in  
the worlde, he sayeth: Let your sober-  
nes & ryghteous dealynge be kno-  
we to all men. Now wyth very fewe  
wordes doth he declare, howe y true be-  
lieuers ought to behaue them selues to-  
ward all men to be ryghteous dealers,  
to be curteous and gentle, and confor-  
mable to al men in that thyng which is  
good, as longe as it maye be done with-  
out breakynge of Gods commaunde-  
ment.

intent. And thys equyte and solyennes  
teacheth the Apostle, as thou seest al-  
moost thorowoute all hys wytynges,  
whiche ys that we wyll kepe, as Christe  
men be bounde, we shalbe despyled, we  
shalbe a spectacle to the worlde, and al-  
together abiectes and outcastes, and  
yet we maye not dyscusse in all thys,  
but alwayes reioyce in the Lorde, for  
he is nye at hande. He ys nye whiche  
can helpe oure infirmyties. Let vs  
therfore cast all oure care on him,  
for he hath care ouer vs. And the thyn-  
ges that Christe sayeth. Math. vi. Of  
the foules of the ayre, of the floures of  
the felde, all agre with thys present co-  
ferte of the Apostle, and they wyll all  
one thyng, that the Lorde is nye at  
hande.

But ys any thyng doeth feare you  
whiche maye make you to be heuyt or  
carefull, haue thys in remembraunce  
wyth you, that ye tempte nothyng in  
your care, whatsoeuer it be that com-  
eth

On the fourth

seth, but put awaye your care, and  
turne you w<sup>th</sup> prayer to God,  
and beseeche hym that he w<sup>ll</sup> performe  
that thyng, whiche ye had attempted,  
but in vayne vpon your owne care and  
study, to haue brought to passe. And let  
that be done w<sup>th</sup> thankesgeuyng, where  
as ye haue such a God, that taketh care  
of you, and to whom ye maye very sure  
ly commytte all your care. Here nowe  
we must se, howe that prayer oughte to  
be ordered, where as the Apostle put-  
teth foure maner of kyndes of þe same.

That is prayer, beseechyng, than-  
kesgeuyng and peticyon. Prayer  
be those wordes or speache, whereth as  
sometyme a thyng is asked, so also  
other thynges be shewed, as is our Loz  
des prayer and psalmes. Beseechyng  
is when that request is made by gently  
& importunately for any thynges sake  
as when that we praye a mā for his fa-  
thers sake, or for any thynges sake that  
is deare and precyous vnto hym, as  
when

Sondape in Aduent. Fo. ccciii.

When we praye God for hys mercyes sake, for his sonnes sake, for hys promes sake, for hys names sake, for his sayntes sake. As Salomon. cxxxi. Psal. O Lorde remembre Dauid and all his meakenes. &c. Petition is, whē that we name that thyng p̄ we desyre & when praye for, and beseeche, as in oure Lordes prayer, all the whole saynyng of the wordes togeather is a prayer. And those seuen thynges that we praye for, as halowed be thy name. &c. Be petitions, after the sayenge of Chyſte: in Mathewe the seuēth. Aske, and ye shall haue, seke, and ye shall fynde, knocke, and it shall be opened vnto you. &c. Thankesgeuyng is, when the benefytes of God be remembred, whereby fayth in God is strengthened to wayte the moze surelye, for that whyche is desired and prayed for.

Therfoze by thys meane is prayer strengthened, & is importune though beseechyng, it is swete and acceptable  
e ii through

On the fourth

seth, but put aways your care, and  
turne you w<sup>th</sup> prayer to God,  
and beseeche hym that he w<sup>ll</sup> perfoyme  
that thyng, whiche ye had attempted,  
but in vayne vpon your owne care and  
study, to haue brought to passe. And let  
that be done w<sup>th</sup> thankesgeuyng, where  
as ye haue such a God, that taketh care  
of you, and to whom ye maye very sure  
ly commytte all your care. Here nowe  
we must se, howe that prayer oughte to  
be ordered, where as the Apostle put-  
teth foure maner of kyndes of  $\hat{e}$  same.

That is prayer, beseechyng, than-  
kesgeuyng and peticyon. Prayer  
be those wordes or speache, wherein as  
sometyme a thyng is asked, so also  
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is when that request is made vrgently  
& importunately for any thynges sake  
as when that we praye a mā for his fa-  
thers sake, or for any thinges sake that  
is deare and precyous vnto hym, as  
when

Sendape in Advent. Fo. rrrliii.

When we praye God for his mercyes sake, for his sonnes sake, for his promes sake, for his names sake, for his sayntes sake. As Salomon. cxxxi. Psa. O Lorde remembre Dauid and all his meakenes. &c. Petition is, whē that we name that thyngē p̄ we desyre & when praye for, and beseeche, as in oure Lordes prayet, all the whole loyhyngē of the wordes togeather is a prayer. And those seuen thynges that we praye for, as halowed be thy name. &c. Be petitions, after the sayenge of Chyriste in Mathewe the seuēth. Aske, and ye shall haue, seke, and ye shall fynde, knocke, and it shall be opened vnto you. &c. Thankesgeuyngē is, when the benefytes of God be remembred, whereby fayth in God is strengthened to wayte the moze surelye, for that whyche is desired and prayed for.

Therfore by thys meane is prayer strengthened, & is importunethrough beseechyngē, it is swete and acceptable  
e ii through



On the fourth  
through thankesgeuyng, & so through  
strength and sweetenes, it overcometh  
and obtayneth whatsoeuer it wyle.  
Thus haue al Godly mē bled to praye  
and do praye.

And the peace of God, whiche  
passeth al mens wytte, kepe your  
hartes & myndes in Christ Iesu.

That is to saye: The peace that God  
geueth to the faythful, that they reioy-  
syng of theyr synne forgiuen, and of his  
grace that they haue receyued, maye  
loue one another. This peace exceedeth  
all vnderstandyng, for it can not be co-  
prehended by mans reason, whiche ind-  
geth alonelye thynges pleasant to the  
flesh, to be peace. But the peace of God  
reioysseth also in trouble. Rom. v. kno-  
winge that all thynges please God,  
whatsoeuer is done, and that all thyng-  
es turne vnto saluation, to them that  
loue God.

This is his peace of conscience, which  
sayth: He shal kepe you through Christ  
in

in fayth, & bypforme cōcorde of mynde.  
 Thys is the peace whiche Chyſte leſte  
 wth hys dyſcyples ſayeng: I geue my  
 peace to you, I leaue my peace w you,  
 not ſuch peace as the worlde is wont to  
 geue. Let not youre hartes therfore  
 be dyſquieted noꝝ haue no feare in trou-  
 ble, though I go from you yet ſhall I  
 come agayne vnto you, cōfortyng you  
 thꝛough the holye gooſte, that ye maye  
 ſtande ſtedfaſtlye in my peace agaynſte  
 all the ſpye dartes of your craftye ene-  
 mye. Therfore iuſtified by faythe, we  
 haue peace towarde God in Chyſt Je-  
 ſu, by whom we haue entrance thꝛough  
 fayth into thys grate, in whych we ſtad  
 and reioyſe in the hope of the gloꝛye of  
 the ſonne of God. And not alonely that  
 but alſo we reioyſe in troubles, know-  
 ynge that trybulation woꝛketh pacy-  
 ence whych merely bereth all aduerſy-  
 te, quytynge no man euell foꝝ euell, and  
 that foꝝ faythes ſake in Chyſte whych  
 after lyke maner hath taught & done.  
 Wherfore the chaꝛyte in the hartes

On the fourth  
through thankesgeuyng, & so through  
strength and sweetenes, it ouercometh  
and obtayneth whatsoeuer it wyleth.  
Thus haue al Godly mē bled to praye  
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geueth to the saythful, that they reioy-  
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loue God.

Thys is þe peace of conscience, which  
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in

in fayth. & bryf forme cōfōrte of mynde.  
 Thys is the peace whiche Chyſte leſte  
 wth hys dyſcyples ſayeng: I geue my  
 peace to you, I leaue my peace w you,  
 not ſuch peace as the worlde is wont to  
 geue. Let not youre hartes therfore  
 be dyſquieted nor haue no feare in trou-  
 ble, though I go from you yet ſhall I  
 come agayne vnto you, cōfōrtyng you  
 through the holpe gooſte, that ye maye  
 ſtande ſtedfaſtlye in my peace agaynſte  
 all the fyre dartes of your craftye ene-  
 mye. Therfore iuſtified by faythe, we  
 haue peace towarde God in Chyiſt Je-  
 ſu, by whom we haue entrance through  
 fayth into thys grace, in whych we ſtad  
 and reioyſe in the hope of the gloſſe of  
 the ſonne of God. And not alonely that  
 but alſo we reioyſe in troubles, know-  
 yng that trybulation worketh pacy-  
 ence whych mercyly bereth all aduerſy-  
 te, quytynge no man euell for euell, and  
 that for faythes ſake in Chyiſte whych  
 after ſuche maner hath taught & done.  
 Wherefore the charyte in the heartes


On the fourth  
of the faythfull, thzough the holy goost  
kepeth euē in the myddes of the worlde  
suche men in true peace, that they maye  
obtayne at last euerlastyng lyfe, with  
Christe the true heper of the same.

**T**he Gospell on the.iiii. Son-  
daye in Aduent. John the  
fyrst Chapter.



hen the Jewes sent pre-  
stes and leuites from Je-  
rusalem to aske John.  
What art thou? And he  
confessed, and denyed not, & sayde  
playnlye, I am not Christe. And  
they asked hym, what then? Art  
thou helyas? And he sayde I am  
not. Arte thou a Prophece? and  
he answered, no. Then sayd they  
to him. What arte thou? that we  
maye geue an aunswere to them  
that sent vs. What sayeste thou  
of thy selfe? He sayde, I am the  
voyce

boyce of a cryer in the wildernes,  
 make streyghte the waye of the  
 Lord, as sayd the Prophet E-  
 las. And they whiche were sente  
 were of the Pharyses. And they  
 asked hym, and sayde to hym.  
 Why baptysst thou the, if thou  
 be not Chryste, nor helias, nei-  
 ther a Prophet? John answered  
 them and sayde: I baptise wth  
 water, but one is come amonge  
 you, whom ye knowe not, he it is  
 that cometh after me, whiche  
 was befoze me: whose shoe lat-  
 chet, I am not worthy to vnloose.  
 These thynges were done in Be-  
 thabara, beyöde Jordane, where  
 John dyd Baptise.


 hen the Pharyses enuyed the  
 baptisme of Iho, because much  
 companie came on euerye syde  
 vnto him, they layed watch for him, sen-  
 dyng a craftye message to hym, vnto  
 e iiii Bethabara,



On the fourth  
Bethabara, where as Ihon then bapti-  
sed, and the messengers questio of him.  
Who art thou? They that be sente to  
Ihon, be not of the outcastes of y peo-  
ple, oꝛ seruauntes, but of some of the  
hyest and noblest degrees, pꝛeastes and  
Leuites, of the Pharyses, that were the  
best of all, and from the cytie of Jerusa-  
lem, in name moost famous and hye cy-  
tie in Jewrye. Whiche euery waye had  
moued the fleshe, except they had be pꝛe-  
serued to the mynistratyon of Gods  
worde.

And they aske of hym. Art thou Chyriste?  
The tempters offer him no vyle maner  
of offyce, oꝛ any comen maner of digni-  
te, but hye pꝛomotion, they beyng re-  
dy to take hym for Chyriste. But the  
baptist Ihon smellynge theyꝛ colde wa-  
ter, he confesseth verye boldly and  
doth not deny, he cōfesseth I say:  
I am not Chyriste. Here is to be no-  
ted, that no man (in whatsoeuer state he  
be) maye ascrybe vnto hym selfe, y lon-  
geth

geth to other men, and cheselye that lo-  
geth to God, the Jewes wold haue had  
thys of Jhon, that he shulde haue deny-  
ed Christ, and that he shulde haue sayd  
that he hym selfe had bene Christ. But  
Jhon constantly denyed that, sayenge:  
that he was not Christ, that is to saye:  
They, saupoure, that was promysed  
vnto them.

What the? Arte thou Helias?  
And he sayeth: I am not. Because  
Jhon refuseth thys hye honoure, the  
Pharyses proue hym another waye,  
wyllyng to take hym for Helias. Wher  
as it is wyrtten in the last of Malachy.  
Beholde, I wyll sende you the prophet  
Helye. .xc. Math. xi. Christe sayeth that  
Jho is Helyas, but here Jho him selfe  
sayeth that he is not Helyas. Woe that  
the Pharyses questyoned wyth hym,  
they thought that he had bene Helyas  
þ thesopre, whiche Jhon denyeth, for in  
person he was not he, but in spere and  
vertue, as Christe nameth hym. Ther-  
fore

On the fourth  
foze Jhon answereth well to theyꝝ que-  
stions, as they questyoned so he answe-  
red, that he was not Helyas the thes-  
byte, whome they loked foꝝ to come a-  
gayne afoze the greate Dape of the  
LORDE. And where as he refuseth  
thys dygnytie, they go aboute, yet to  
tempte hym wyth another, not so excel-  
lent and hye an honoure as thys was,  
that is to saye, with the honoure of a co-  
men prophete, and they saye.

Arte thou a Prophete? and he  
answered: no.

After the mynde that they aske the  
questyon, after suche reason is answe-  
re made them. Foꝝ when they questyoned  
whether he was a Prophete as theyꝝ  
fathers had, that is to saye: whyche  
taught the people, dyrected and gyded  
them, of whome the people nowe and  
then sought counsell and helpe: suche  
one was not Jhon. Wherfoze, consy-  
derynge theyꝝ myndes, he sayde trulpe  
that

Sondaye in Advent. Fo. rrrbiij.  
that he was no **P**rophete, whiche in  
dede was no such **P**rophet as they in-  
quyred of.

Beside this **C**hriste hym selfe was  
nowe here present, the **L**orde of all **p**ro-  
phetes, to whome all ought to drawe,  
hym alonelye to heare and folowe.  
Wherfore **J**hon wolde not be taken  
for a **P**rophete, as the former **P**rophe-  
tes were, that is to saye: a teacher, and  
a gyder of the people, but as it became  
hym he sente al from hym vnto **C**hrist.

Also the **J**ewes vnderstode by the  
name of a **P**rophete hym whiche **p**ro-  
phced of **C**hriste for to come, but  
**J**hon shewed hym here present, whych  
agayne was the offyce of another then  
of a **P**rophete. Therfore **J**hon was  
a **p**rophete and was no **p**rophete. He  
was a **p**rophete, because he **p**rophced  
of **C**hrist, & moze then a **p**rophete, be-  
cause he shewed hym present. Agayne  
he was no **p**rophete, because he was  
presente

On the fourth

present whom he prophesied of, to whom  
he commytteth all men to be taught,  
not wyllynge to be a teacher of the peo-  
ple and a prophete: except when he dyd  
begynne to vse his offyce. For yf he had  
sayde that he had bene a prophete, the  
people wolde yet a wayted for Christ to  
come, which stode nowe amongst the.  
It was necessary that the people shuld  
knowe that Ihon rather was the mes-  
senger and shewerforth of the prophete  
promysed, and that they shulde receaue  
hys testymonye, that nowe forsakynge  
him, they shulde get the to Christ, that  
was present amongst them. And this  
to do was the propre offyce of Ihon,  
wherefoze to this ende he dyd verye  
rightly dyrecte hys confession, sayeng:  
that he was nether Christe, nor helpe,  
nor yet a prophete. This made y Phari-  
sees angrie, that Ihon was so constāt,  
that he wolde take none honoure nor  
dignyte vpon him.

At last where as they had now no ty-  
tle of honoure moze to geue him, they  
put it

put it in his owne fre will, to make him selfe what he wolde, for they wolde in any wyse gladly auance him, to some degre of dignyte, because he was of the trybe of Leui. But Jhon refuseth all theyr honoure, as it foloweth.

Therfore they sayd vnto him: Who art thou that we may geue an answer to the that sente vs? what sayest thou of thy selfe? He sayde: I am the voyce of a cryar in the wyldernes. Yf thou art none of these which we haue named vnto the, whom makest thou nowe thy selfe? Mouchsauest thou not to make an answer, or regardest thou not oure cytie, the hye powers, the counceyl, the Scrybes, and the Pharyses, the Priestes and Leuytes? We muste make some answer to þe hye powers, saye therfore thy selfe, who art thou? Vnto these wordes Jhon maketh answer: I am the voyce of a cryer in the wyldernes. Make strayte the waye of the Lorde. As þe Pro-  
phete



On the fourth  
phete Esay sayde .xl. The Lordes  
master of þe prophetes now entereth on  
his waye, whose messenger and seruaunt  
I am, that ye maye make readye aga-  
ynste he come and geue hym place. I  
saye not as the prophetes sayde, be-  
holde, he shall come, but beholde, he  
commeth, and is now at hande, I  
speake not of one that is absent, but I  
shewe hym out wyth my fynger, here  
present afore you. The prophete Esay-  
as sayde afore, that thys voyce was to  
be hearde, whyche goynge before the  
Lorde shulde crye, that Christe com-  
myng on hys iorneye, all shulde geue  
hym the waye, & make readye hys foote  
pathe: the same voyce am I, a messen-  
ger before, and no prophete, whiche am  
come amongst you to shewe you any  
thyng to come.

Therefore geue place, and make waye  
to the LORD whiche wyll nowe  
presentlye walke amongst you, and  
tarpe for none other prophete after  
me. Make ye readye I saye the waye  
to

to the **LORD**, that is to saye: moze  
 tpsye youre fleshe, and all the gloze of  
 it, befoze that Chyste come, that ye  
 maye be a newe creature by hym. Ther  
 foze the pzeparation of **p LORDS**  
 waye, and the pzepe offyce of Jhon  
 is to meaken all the woelde, and all  
 men, and to pzeache and wytnesse that  
 all men be synners, losse, dampned,  
 pooze, wretched, and verpe desperate  
 and that there is none other kynde of  
 lyfe, no maner of woike, no maner of  
 ozder o: relyggon, be it neuer so holpe  
 beutyfull and fayre, whyche is not cur-  
 sed, yf Chyste abyde not in it, woike in  
 it, be conuersant in it, lyue in it, moze-  
 ouer be ad do all thynges in it, thzough  
 fayth in hym selfe, so that al men toge-  
 ther haue nede of Chyste, wherfoze it  
 muste nedes be, that also all men toge-  
 ther feruentlye do desyre his helpe and  
 grace.

Therfoze where as these thynges be  
 pzeached, that al mēs kynde of lyuynge  
 and

On the fourth

and all maner of chosen and mes of me  
inuented woꝝkes, be nothyng profy-  
ble: there this voyce of Jhon is ture,  
cryenge in the wyldernes and an onely  
preachynge, woꝝthe to be alowed of  
Christ and spncere doctryne of Christ  
lyuynge. Then we be as þe Apostle say-  
eth, all indifferently synners, and haue  
nede of the grace of God. And this is  
at fewe woꝝdes, trulpe to make all men  
to cutte vp by the rootes all presump-  
tion, and to bynge all me to nothyng  
whiche is the same makynge redy of the  
waie, to geue place to the Lorde, and  
to make strapte his pathe.

And the Messengers were of  
the Pharyses. So gorguous & cruel  
an emballet from the hye cytie of þe Pha-  
ryses, that is to saye: of the moost holpe  
men, as touchynge outward aperance,  
moued Jhon nowhyt, wherfore they be  
angrye & saye vnto hym, yf thou art  
not Christ, nether Helye, nor yet  
a prophete, why then doeste thou  
baptise

baptise? Because Ihon wolde not yeld  
 vnto them in honoure, receauyng these  
 hye tytles and names: Nowe they re-  
 buke him, wherein is chesely to be noted  
 that euerye man beware of suche men,  
 specially yt they flatter & speake fayne.  
 Therefore Christ dyd well monyfy his  
 discyples Math. x. Beware of men, be  
 wyse as serpentes, and simple as doves  
 that is to saye: Trust not the that flat-  
 ter, and to your enemyes do none euil.  
 These Pharyses gaue Ihon the ho-  
 noure of Christe, of Helye, of a prophet  
 as though they wolde become his dis-  
 cyples, for they: owne piosyte and ho-  
 noures sake, whych weywarde & crafty  
 message, after it was auoyded by Ihos  
 wysdome, they turne the selues to qua-  
 rellynge and rebukynge, and doth dy-  
 salowe such thinges as Ihon dyd, say-  
 enge: Where as I art not Christe,  
 nor Helye, nor a prophete, thou  
 oughtest not to baptise, but know  
 vs the Pharyses, the byshops, the pre-  
 lates

On the fourth

and all maner of chosen and mēs of in-  
fluented woꝝkes, be nothyng profitable: there this voyce of Jhon is ture,  
ceyenge in the wylernes and an only  
preachyng, woꝝthe to be alowed of  
Chꝛist and spncere doctryne of Chꝛist  
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tion, and to byyng all mē to nothyng  
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waꝝe, to geue place to the Lorde, and  
to make strayte his pathe.

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men, as touchyng outward aperance,  
moued Jhon nowhyt, wherfore they be  
angrye & saye vnto hym, yf thou art  
not Chꝛyst, nether Helye, nor yet  
a prophete, why then doeste thou  
baptise.

baptiser. Because Ihon wold not yeld  
 vnto them in honoure, receauyng these  
 hye tytles and names: Nowe they re-  
 buke him, wherin is chesely to be noted  
 that euerye man beware of suche men,  
 specially yf they flatter & speake sayle.  
 Therfore Chyrist dyd well mony tyme his  
 discyples Math. x. Beware of men, be-  
 wyse as serpentes, and simple as doves  
 that is to saye: Trust not the that flat-  
 ter, and to your enemyes do none euil.  
 These Pharyses gaue Ihon the ho-  
 noure of Chyriste, of Helye, of a prophet  
 as though they wolde become his dis-  
 cyples; for they; owne profyte and ho-  
 noures sake, whych wepwarde & crafty  
 message, after it was auoyded by Ihon  
 wysdome, they turne the selues to qua-  
 rellynge and rebukynge, and doth dy-  
 salowe such thinges as Ihon dyd, say-  
 enge: Where as I art not Chyriste,  
 nor Helye, nor a prophete, thou  
 oughtest not to baptise, but know-  
 ys the Pharyses, the byshops, the pie-



On the fourth  
ites and Leuytes, in whose hande is al  
power, to be the Lordes of thys thyng  
wythoute whose auctoryte it is lawfull  
to change nothyng: to whom after the  
lawe it becommeth the to be obedyente  
and to begynne no newe and straunge  
thyng, wythout our knowlege and a-  
lowance. Of whom hast thou thys au-  
ctoryte to baptysse: And to institute and  
ordayne a newe rite & custome amon-  
gest our people after another waye, dy-  
uerse fro vs, specyallye in the deserte &  
wyldernesse, where as men of all sortes  
come vnto the.

Thon forthwyth doeth not quyte  
agayne these thynges openly with euell  
wordes, but dysaloweth prouelye all  
their whole matter, because they presyd  
in falsly and wyth vsurped power into  
p<sup>r</sup> which was Gods part to do, and this  
his acte was the act of god agreynge in  
euery poynte with p<sup>r</sup> promyses made to  
p<sup>r</sup> fathers & therfore sayth: I baptysse  
you in water, but another whych  
standeth

standeth amongst you shal baptise you in the holpe gooste. &c.

My baptisme is in water without your commaundement, whych I do not regard, for he standeth amongst you by whose commaundement and auctoryte I do thys, and hym ye knowe not, hys auctoryte is to be obeyed of me before youres. This man yf ye coulde knowe, of whome I haue thys power to baptise, ye wold aske me no question, but rather ye wolde offer youre selues to be baptysed. For he is so great a man by whose auctoryte I do these thynges, that truelye I am vnwoorthye to vndo the lachet of his sho.

He it is whych commeth after me and is before me. That is to say: I came to preache, and forthwith as I shall make an ende of thys, another shal come & take this office of preching at myne hand. Thys Luke doth Actes i. wytnesse that Christ beganne to execute his offyce at þe baptisme of Ihon.

On the fourth  
and in his gospell. iii. He wytteth that  
Christ when he was thyrtye yere olde  
began to preach. The same thinge wyl-  
leth Iohns owne wordes spoke by his  
discyples vnto our sauoure Christ.

Arte thou he that shalte come  
after me to preache? For Christ be-  
ganne hys embasset and message after  
hys baptyfme, and when he was decla-  
red by hys fathers voyce, the teacher of  
the worlde, what tyme the newe testa-  
ment, and the tyme of grace also began  
not from his natpuyte, whyche thyng  
he hym selfe wytnesseth. Marke. i. say-  
enge: The tyme is fulfilled, the kyng-  
dome of God is at hande. For excepte  
he hadde begonne his preachynge: his  
natpuyte and byrthe had profyte no-  
thyng at al. But where as he beganne  
to do and to teache, then were the pro-  
phesyes fulfilled and all the scripture,  
and a newelyghte and a newe worlde  
sprong & rose vp. Therfore it is playne  
what his meanyng was, when that he  
sayd:

sayde: He commeth after me, that is to saye, after me he shall begynne the preachinge of hys kyngdom, and these wordes be not to be vnderstande of his carnall natpuyte, as though Ihon sayde. He shall come after me, that is to saye, he shalbe bozne after me, but rather it is to be vnderstand of the offyce of preachinge.

But that he sayeth: Whyche was before me, is not to be referred vnto the everlastynge natpuyte of Christ, but it is lykewyse to be vnderstāde of the offyce of preachinge in thys maner. He shall preach after me, yet is he not farre hence. He was before me that is to saye before I began to preache, he was here bozne longe afore vnto thys purpose, & thys worde, before me, is not to be referred to the person of Ihon, but to the offyce of Ihon. For truely he was now a man of late and of perfyght age, that he was able longe before to take Ihōs offyce of preachinge at his hand. Ihon also testyfyeth this of his offyce, that he

On the fourth  
was no prophete whyche prophesyeth  
many thynges of tyme to come, but ca:  
ther that he was a messenger, to shew  
he was present and nye at hande, which  
was come so nye, & he was borne many  
yeares afore that Ihon beganne hys  
preachyng. The same selfe thyng met  
those wordes of Ihon: he stode in the  
myddest of you, whome you knowe not  
As though he had sayde: set not youre  
eyes to loke for any man to come, nowe  
alate amongst you in the myddest of  
people of the Jewes he hath stande, &  
hath be conuersant no lesse then thyrtye  
yeare, of whō all prophetes do speake.  
Loke to your selfe, be not neglygent in  
your owne health, ye knowe hym not,  
but I came to shewe you hym, that I  
myght prepare hym a mete waye, that  
ye shulde knowe your selues to be syn:  
ners, then shulde he redely receaue and  
welcome you, and delouer you from all  
synnes and euilles. These thynges  
were done in Bethabara beyode  
Iordane, wher as Ihon baptised.  
Lest

Lest the pharyses myght deny here af-  
 ter, thys they? busynes that they had w  
 Ihon, & his great testimony of Chyrist,  
 the place is added, where as these thyn-  
 ges were done, & is to say: in Bethaba-  
 ra, beyonde Iordane where as Ihon  
 dyd baptysme, this differēce was betwixt  
 Chyristes baptysme & Ihons. By & bap-  
 tysme of Ihon ther was not yet expres-  
 sed the remyssyon of synnes, but when  
 Chyrist baptysed it came into lyght. For  
 Ihō by his baptysme dyd alonely stee  
 vp men to repentance and amendemēt  
 of & former lyfe, & that Chyristes bap-  
 tisme shuld forthw folow, by & which all  
 synnes shuld be forgenē. To the whych  
 ende & grace of & holy goste bring vs al  
 Amē. Moreover amōgest all preachers  
 of gods word let me set afoze their eyes  
 Ihō baptist, & they be not moued wth  
 euery maner of wynd & specially of doc-  
 tryne, & they can not ryghtly & purely  
 saue of Chyrist, testyfye of hī wout al  
 flattery to day and to morowe hyde in  
 their hart for they? lust, & bely pleasure  
 & speake another thing w their mouth.



On the Sondaye

**T**he Eppistle on the Sondaye  
next Chryſtmas daye Gala-  
thians the. iiii. Chapter.

**A**nd I ſay, that the heyre (as  
longe as he is a chylde) dyf-  
fereth not from a ſervant,  
thoughe he be Lord of all, but is  
vnder tutors and gouerners, vn-  
till the time that the father hath  
appoynted. Euen ſo we alſo, whē  
we were chylde, were in bondage  
vnder the ordinaunces of þ world.  
But when the time was ful come  
God ſente hyſ ſonne, made of a  
woman, and made bond vnto the  
lawe, to redeme them which were  
bond vnto the lawe: that we (tho  
rowe eleccyon) myghte receaue  
the inheritaunce that belongeth  
vnto þ naturall ſonnes. Becauſe  
ye are ſonnes, God hath ſente the  
ſpyete of hyſ ſonne into oure he-  
tes

tes cryinge: Abba Father. Where-  
fore now, thou art not a seruānt  
but a sonne. If thou be a sonne,  
thou art also an heyre of God, tho-  
rowe Chryste.

**I**n the lesson of this Epistle the A-  
postle proueth by a sympletyude ꝑ  
the law is ceased, and that we cā neuer  
be saued by the woꝝkes of it, but alone-  
ly by faythe in Chyste. He sayeth that  
yonglynges althoughe they be chyldꝛe  
and heyres, haue nede of the lawe, that  
kepte vnder by scrupute and bondage  
they maye bzeth vp to the lyberte of the  
sprete, whych is in Chyste Iesu. Alike-  
wyse as yonge chyldꝛen haue nede of  
tutoꝝs and gouerners tyll they waxe  
elder, yea after the world, lest they wast  
theyꝝ goodes thꝛough vnthꝛifte rule,  
foꝛ ꝑ meane tyme, as seruantes they be  
kepte vnder, & be not free, although be  
foꝛe theyꝝ father, by tytle of heritage,  
they be lordes of all theyꝝ fathers goo-  
des. After a lyke fassō is it in spiritual  
thynges.

On the Sondaye  
thynges. The lawe for a tyme hath his  
rule & gouernaunce, vnder which al god  
ly men haue bene cōpelled to serue, dif-  
ferynge nothynge frō seruauntes, pha-  
ryses, whych went aboute alonelye by  
theyr outwarde woꝝkes without fayth  
to be saued, seruyng vnder the elemē-  
tes of this worlde, that is to saye: The  
letter of the lawe, which bounde al men  
with outwarde and bysyble thynges, &  
longe to this worlde, thynges that shal  
peryshe & passe awaye, & can neuer saue  
mens consciences. But after þe ful-  
nes of tyme cam. That is to say: Af-  
ter þe tyme of oure subiectiō was fulfyl-  
led, by the lawe our scole master, & that  
all thynges that longe to lyberte, were  
sent & geuen vs of God, & we shuld not  
dwel vnder þe lawe, & God sent his sōne  
borne of a woman, borne vnder þe lawe  
that he shulde redeme thē & were vnder  
the lawe, & they shuld receaue þe grace &  
fauoure of chyldre. Here we se agayne  
that ther is nothyng geue to māns po-  
wer, & that Elayas wytnesseth, whyche  
sayeth

next Christmas daie.: Fo. rlii.

saith: A chylde was bozne vnto vs, & a sonne was geuen vnto vs. All thynges be frelye done to vs, for we coulde not so muche as aske, loke, or hope for health, but onlpe by grace, geuen vs of God. A babe is bozne to vs, & syn: wher in we were bozne, myght be take awaye and he was bozne vnder the lawe very frely, not agaynst his wyll, & vs which agaynst our wyll, beate the emperye & lordshyppe of the lawe, which he came to satisfys, that he myght deliuer vs from the sentēce of & lawe whych kepte vs vnder by the reason of synne. And a sonne was geue vnto vs, & we shuld be as he was, & is to say: & sonnes of God. Forthermoze because we coulde not be the sonnes withoute the sprete of hys sonne, God set into our hartes & sprete of hys sonne, & lykewyse as in flesh and bloud in the partes of flesh we are all one, so in sprete we shuld be one in God. In which we certēly cal god our father Rom. viii. Therefore now our consciences be nomoze subiecte to the bondage

of

On the Sondaye  
of the lawe, for where as we haue recei-  
ued the sp̄ete, we be no longer seruaun-  
tes but the sonnes of God. For where  
the sp̄ete of the Lorde is, there is fre-  
dome, the.ii. Corin.iii. In whych we se  
that deliuerance is preached agayne,  
not of the flesh, but of the sp̄ete, or of  
fayth which is the lybertie of consciēce.  
Thē it is a foly the thyng that þ̄ wylt be  
a seruaunt, where as thou art a sonne,  
thou sayest: Ought we not to serue for  
heritage? Is not heauen a thyng so  
muche to be regarded, that thou ough-  
test to do all thynges worthele for it?  
This is a sensuall and worldly thyng,  
for some mā maye well deserue of a mā  
that he may be hys heyer and occupier  
of his goodes. But in heauenly thyn-  
ges the matter is otherwys, where as  
heyers of goodes be not by theyr wor-  
kes and deservynges, though they be  
never so godly, but alonely by natiuite  
and by the. If thou be the sonne, thou  
art heyer, seruauntes whyle they lye  
they worke, and yet they be not heyers  
of

next Chyſtmas daye. Fo. lxxviii.

of they; maſters goodes, but rather after the deathe of they; maſters they be put out of ſeruyce. But in our matter it becommeth vs to loke vpon, not oure ſelues, but vpo hym the ſonne of God, thꝛough who we be the ſonnes of God, whyche hath deliuered vs, that we be nowe nomore vnder the lawe, whyche was our ſcolemaſter vnto Chyiſte, that we ſhuld be iuſtified thꝛough the fayth that we haue in him. Then we be nowe no longer vnder this maſter and ſeruauntes, for fayth is come, wherby we are made the ſonnes of God, in Chyiſte Jeſu, lykewiſe as he ſayeth: If ꝑ ſonne do deliuer you ye ſhal be free in dede. Chyiſte then by nature is the ſonne of God, which afterward of his owne free wyll boꝛne in the fleſhe, alſo became the ſonne of God by adoption, that he ſhuld make vs by adoption his bꝛethꝛen, and the ſonnes of God, the whyche I praye God maye be done by hym whyche is bleſſed woꝛlde wythout ende. Amen.

The



On the Sondaye  
The Gospell on the Sondaye  
next to Chryſtmas day. The  
ii. Chapter of Luke.

**A**nd his father and mother:  
meruailled at those thinges  
whych were spoken of him:  
And Symeon blessed them, and  
sayde vnto Mary his mother: be  
holde, this child is set to be the fall  
and vprisyng agayne of manye  
in Israel, & for a sygne whych he is  
spoken agaynste. And mozeouer,  
the sword shal pearce thy soule,  
that the thoughtes of many her-  
tes maye be opened. And there  
was a Prophetisse, one Anna the  
daughter of Phanuel of the trybe  
of Aſſer: whych was of a greate  
age, and had lyued wpth an hus-  
bade. vii. yeres fro her virgynite.  
And she had bene a wedow about  
thii. score and. iiii. yere, whych de-  
parted

next Christmas daye. fo. rliiii.

parted not from the temple, but  
serued God wyth fastynges and  
prayers nyght and daye. And she  
came forth that same houre, and  
prayed the lord, & spake of hym,  
to all them that loketh for redem-  
ption in Hierusalem. And when  
they had perfourmed all thynges  
accozding to the lawe of the lord,  
they returned into Galile, to  
theyr owne cytie Nazareth. And  
the chylde grewe, & waxed stronge  
in sprete, & was fylled wyth wyf-  
dome, and the grace of God was  
vpon hym.

**T**hys lesson of the Gospel requi-  
reth þ we repete somwhat afoze  
of thys seconde chapter of Luke, þ the  
reader or hearer maye the moze easelye  
vnderstande thys that is taken oute of  
it, and vpon what occasyons the pa-  
rentes of Chylst were brought into ad-  
myracyon and merueylng of hym.

The

On the Sondaye  
The Euangelyst sayeth. And after the  
dayes of purgatiō and clensynge were  
fulfylled, after the law of Moyses. The  
parentes Joseph and Mary broughte  
Jesus to Ierusalem, for to present him  
to the Lorde, as it was wyrtten in the  
lawe of the Lorde, Exo. xiii. Every ma  
chylde openynge the wombe shalbe cal  
led holpe to the Lorde. And that they  
shulde geue a sacryfycce after þe wyche  
was sayde in the law of the Lorde. Le  
uit. xii. A couple of turtle doves, or two  
pygeons of house doves, yf for pouerte  
they were not able to bye a lambe.

And beholde ther was a man in Je  
rusalem, whose name was Symeon, a  
man ryghteous & fearynge God, way  
tyng for the consolatiō of Israhell, and  
the holy goost was in hym. This Sy  
meon receaved an answer, that is to  
saye, had a reuelation of the holy goost  
that he shuld not se death vntyl he first  
sawe þe anoynted of the Lorde. He came  
therefore by the motion of the holy goost  
into the temple. And when the parentes  
brought

next xmas daye.

Jo. xlii.

brought in the childe Jesus for to offer  
for hym as the lawe do requyre, that  
worthy olde man toke the chyld in his  
armes, prayed God and sayde. Nowe  
Lord after thy promyse thou seest thy  
seruaunt departe in peace. Nowe Lord  
God shall I lye very ioyfully in peace  
and in very good sautes for myne eyes  
hath very felixly seene the helth promysed  
into þe world, the which I saye of all  
beleuyng people. And the light wher-  
by all the heathen shalbe lightened  
though in tyme. And the gloire of thy  
people Israel, that is to saye of all the  
trulye God.

Hearyng these thynges, the paren-  
tes of Jesus were astonyed & incre-  
duled. And when þe parentes take this re-  
sonde futher, a man of so notable hol-  
nes and vertue, beare thy chylde in his  
armes wth so greate love, and that he  
spake so much worshyppe of hym, they  
were brought into a great admiratioe &  
marvellynge. And who hearynge these

G

then

On the Sunday

thynges, of so worshipfull a man, in so  
holy and honorable a place, so openly  
to be spoken of so lowlye and so poore a  
chylde, brought by and offered then of  
the poore parentes, wold not also be a-  
stonished: who oute of these poore people,  
of these so verie poore parentes coulde  
wayte for the sauepoure of mankynde,  
for y<sup>e</sup> lyght of the heathen people, & the  
gloze of the people of Israel: but now  
when the godheade of this chylde appe-  
red, these thynges seemed not so merue-  
lous, but then nothyng was so won-  
derfull, because the lowlynnes of this  
chylde was wythout comparyson farre  
vnder these so glourious thynges, as  
this reuerende father had spoken of  
hym. yet howsoever they dyd excede his  
condicions, and were helpe to be mer-  
led of, yet Mary beleued them, whych  
faythe was the cause, that they dyd so  
meruell vpon these sayenges. For yf  
they had had no faythe to these thynges  
they shulde haue bene no meruell vnto  
them, but they wolde vtterlye haue  
contempned

contempned them, as thynges sayned  
and wythoute wytte or reason. Ther-  
fore thys meruelynge of the parentes is  
an argumente of notable and excellent  
faythe, whereby they doubted not, but  
rather wyth a godlye iudgemente they  
merueled of them and receaued them.

Here some man might make a doute  
to hym selfe, that the Euangeliste che-  
felye in thys place wyrteth, that the pa-  
rentes dyd meruell, whyche notwith-  
standynge had harde as meruelous  
thynges of hym before: Fyrste of the  
Angell whyche sayde before that thys  
chylde shulde be a greate man, and the  
sauepoure of the worlde, agayne also  
of the shepeherdes, of the thye wyse me  
also, whyche came as farre to worshyppe  
thys chylde, as the kynge of the Je-  
wes. Noe Marye coulde not be igno-  
rant after how meruelous a maner she  
was made bys mother.

To make a short cōclusiō al thynges

g ii were



On the Sondaye

were full of myracles about this chyld  
nowe fro that tyme that it was shewed  
to hys mother that she shulde conceaue  
hym. Now therfore it maye seme a mer-  
uelous thyng to marke the great cause  
of wonder, & these wordes of Symeon  
dyd geue the. The Euāgelist sayth not  
naye, but they also merueled of the for-  
mer thynges. Here it pleseth him playn-  
ly to wyte, what they dyd whē Symeo-  
n spake so worthypful thinges of & chyld  
or howe they behaued them selues, as  
though as he had sayd: Where as Sy-  
meon spake so honorable & godly thyng-  
es of the chyld Jesus, Ioseph and  
Marye dyd not despyse them, but per-  
ceauynge all thynges wth a lowlye  
fayth, they stode nye, they hearde and  
merueled of the sayenges. What other  
thyng they had done, is not denyed  
by these thynges, but they merueled of  
those former thynges as muche, or ra-  
ther more, as playnely they also were  
moost worthy admyratton and merue-  
lynge. This meruelynge setteth forth  
afore

afore oure eyes a notable example of  
fayth, monythyng vs that we meruell  
with lowly & symple fayth, at þe woꝝkes  
of God towarde vs, regardynge moze  
godly thynges then carnall. For yf that  
Ioseph & Mary had iudged the chyld  
after the fleshe, and outwarde face and  
aperaunce, they wold not haue regarded  
him moze the any other maner of pooze  
babes, but where as they had the sprete  
of God, settynge asyde the iudgemēt of  
the carnall wytte and outwarde syght,  
they geue fayth rather to the woꝝdes of  
Symeon, and for that they merueled  
wyth hys reuerence of such thynges as  
he sayd. So it becommeth vs lykelyste  
in the woꝝkes of God to renounce and  
forsake þe iudgement of wytte and rea-  
son & to cleue onely to his playne woꝝ-  
des, yf that we wyll beware þe we stum-  
ble not in oure owne wytte. Therefore  
the parentes merueled, that is to saye  
They beleued the woꝝdes of the scryp-  
ture, whiche spoke many thynges in  
Moses lawe and the prophetes of our  
g ill fauoure

On the Sondaye  
sauepoure Christe. After thys Sym-  
meon blessed the parentes, & sayd  
vnto Mary: Beholde, this chyld  
is the fall and rysynge agayne of  
many. &c. Symeon that reuerent fa-  
ther, beareth here wptnesse to the Gos-  
pell, that he is now here present, wher-  
che was longe spoken of before by the  
Prophetes, that he shuld come into the  
worlde, and yet not to all alyke, to some  
vnto saluatiou, to other vnto condempna-  
tion. That is to saye: that they whiche  
beleue in hym maye be saued, but the in-  
fydeles gayne sayenge him, offendynge  
them selues in his lowlynnes, maye be  
dampned into euerlastynge fyre. Mo-  
ses sayth: Deut. xviii. That ther shuld  
come a prophete after him, whō yf they  
wolde be saued they must nedes heare,  
whiche sayenge certainly afterwarde the  
discyples dyd interprete of Christ, that  
is to saye: that he was the lyght and  
sauepoure of the worlde, that every man  
þ beleueth in hym maye not be shamed

nor dāpned. Besyde thys sayeth Clave  
xviii. Beholde, I shall laye in the fou-  
dation of Syon a precious stone & cho-  
sen to make an heade corner stone, & he  
that beleueth in hym shall not be sha-  
med, but as he sayeth shall haue euers-  
tynges lpe. But contrarywysse many  
buylders wyll laye awaye thys stone,  
wherfoze they? dampnation is iust and  
ryghteous. Therfoze the meanyng of  
these wordes is this. After þ̄ Symeon  
had blessed the parentes, that is to saye  
had wyshed vnto them good lucke and  
prosperyte, turnynge hym to Mary, he  
sayde: Beholde, thys chyld is a fall  
and a rysyng agayne of many in Isra-  
el, for Israell and for the people of the  
Jewes, he cam to be their lyght & sau-  
oure, but many of thē shall not beleue in  
hym and wyll saye: We wyll not haue  
thys man raigne ouer vs. Therfoze he  
shall be to them a fall cōtynually, and þ̄  
thzough they? owne faute. For this fall  
of the Jewes is not to be ascribed to  
Christe, but rather to they? arrogancye

On the Sondaye  
and wicked presumptio. Chyſt came to  
be p lough & ſauyoure of all the worlde,  
as Symeō ſayde, & that through fayth  
at ſuperſtitious woꝝkes ſet aſyde. wher  
vnto the Pharyſes gaue iuſtyce & holy-  
nes. But p thynge because it ſtandeth  
by fayth, the Jewes coulde not beare it  
nor wold not beynge ignoꝝat of the iu-  
ſtice of God, & therfore wēt about to ſet  
vp theyꝝ owne iuſtyce, ſo p they coulde  
not be ſubiecte to p iuſtyce of god. Ther-  
foze is Chyſt a ſal vnto the, & they ſto-  
ble at hym and fall from wyckednes to  
wyckednes. But to other whiche knowe  
lege the ſelues as ſpynners, ſayeg p they  
haue nede of a phyſicion: Chyſt is a ry-  
ſpunge, that all that beleue in hym doth  
not perſyſh but haue euerlaſtyng lyfe.

And he ſhall be a marke whych  
ſhal be refuſed. That is to ſaye: lyke  
lyple as to ſhoters & gunners a marke  
is ſet vp, whych legellyng with arrowes  
and pelletes all deſyre greatly to hyt.  
So Chyſt is ſet vp foꝝ a marke, at whō  
all

all men doeth leuell and practyse theyr hatred, although there be capytall dysfession amongst them, as it is often tymes, yet in pursuynge of hym all do agree, and at thys marke they shote together with one mynd and purpose the arrowes of theyr crueltie and malice.

Thus Pylate and Herode whiche before were enemies, yet in sleynge of Christ, they came to agremente, so the Pharyses and Saduces were at great contention and stryfe amongst themselves, but they all agreed in the death of Christe. Of the whiche David as a man greatly meruelpnge sayeth. Why hath the Heathen gnashed theyr teth & be angrie, and why haue the people pimagined vayne thynges. The kynges of the earthe wyll stande together, and pynces wil gather together in counsel agaynst the Lorde and hys anoynted. After the same maner, although heretikes alwayes varye amonges themselves, yet in thys they alwayes agree that they maye togeather destrope the fayth



On the Sondaye  
fayth of the Church. So they that stö-  
ble and fall vpon Chyste, they can not  
gayne save hym. Contrarywise they  
that ryle throughe hym can do none o-  
therwise but confesse and prayse hym,  
and that also in tyme of persecution,  
for theyr soules shalbe perled wth the  
fwearde,

And the fweard shall pearce thy  
soule. Thys of Symeō was not sayd  
to Mary of the yron & corporal fweard  
but lykewise as it was sayd of Joseph  
Psalme. cx. They bounde his feate in  
feters, yron dyd perse hys soule. And  
Psalme. cxii. Abydyng in darkenes  
and in the shadowe of death, bounde in  
afflection of yron. And Deute. iiii. I  
brought you out of the yron forname of  
Egypte. By yron is signyfied grete  
grefe and torment. Thus wolde Sy-  
meon by these wordes, shewe before to  
Marye, that the tyme shulde come that  
he shuld suffer the torment of death in  
mynde, but in body he shulde suffer no  
thyng. And howe that came to passe  
we

next Christmas daye.. Fo. liii.

We all knowe in þe passion of our Lorde  
Jesu Christ. Last of al Symeon sayth:  
that all these thynges be done, þe  
thoughtes maye be dysclosed out  
of many hartes.

¶ The happye and necessary frute of  
thys fall and gayne sayenge. But that  
we may wel vnderstāde thys, it is to be  
noted þe ther is two maner of sclaunders  
or offences amongst me. One is in the  
grosse synnes, as these be, not to be obe-  
dient vnto parentes, to slaye or kyll, to  
commytte adultery, to steale, to lye. &c.  
And other by the whyche men synne a-  
gaynste the seconde table of Moyses.  
These men haue no nede of a sygne,  
whereby they offended, maye shewe the  
selues, wher as they disclose aboudant-  
ly the thoughtes of theyr hartes wyth  
the same so grosse and manifeste syn-  
nes, and the scrypture speaketh lytle of  
thys kynde of offence. Ther is another  
maner of sclaunder or offence, which is  
called a stöblynge or a deceuyng, which  
commeth

On the Sondaye

commeth of those synners that set the  
selues forth to men, vnder the person &  
byser of relygion and holynes, whyche  
seme to be nothyng but good woꝝkes,  
and the woꝝshyppe of God. No mā  
can beware ynoughe of these synnes  
they bypnyge so perclous hurt to y<sup>e</sup> world  
These be the synnes, by the which men  
do synne against the fyrst table of Mo-  
ses, agaynst faythe the woꝝke and glo-  
rye of God. There can not be a greater  
a moze noyfull and pestilent sclaunder  
oz offence, then is a lyfe notable and ex-  
cellent in outwarde vertue & good woꝝ-  
kes, which men so comenly haue, beyng  
gebeutyfyed with an outwarde shewe  
of religion and holynes. Here we maye  
se men so honest, so wyse and so holpe &  
berteous, that playnely it were impos-  
sible, euen one soule to be saued from  
erroure and fall, yf God had not set vp  
thismarke of contradiction and gayne  
sayeng, that is Chꝛist, in whom al these  
holp men, stomblyng myght bewraye  
thē selues, and theyꝝ vngodly thought-  
tes.

tes & blasphemyes myght be dyscloſed  
 out of theyr hartes, whiche thoughtes  
 they are wonte to couer with þe byſet of  
 fayned holynes. For this ſygne let by  
 men maye eaſely ſe their ſweete woꝝdes  
 theyr beutifal woꝝkes and theyr harte  
 dyſſemblynge all thynges, and to per-  
 ceauie them whiche in theyr owne and  
 alſo other mens ſight ſeame excellently  
 wyſe and holy to be very ſoles, and vn-  
 godly, becauſe they do pꝛeferre and ſet  
 their woꝝkes afore fayth, and the grace  
 of God. And ſo much they loue & alow  
 theyr owne doynges, and be ſo impaciet  
 of reformation: that alſo verſe cruellye  
 they do perſuee faythe and as many as  
 do pꝛeache it. Then theyr thoughtes be  
 diſcloſed, and it is manifeſte, that they  
 leane to theyr owne woꝝkes and to the  
 ſelues, & do not alonely ſpyne againſte  
 thoſe former pꝛeceptes, but alſo they  
 hate them and go aboute with all theyr  
 power to deſtroie and put them out of  
 the waye, whatſoever make to the ad-  
 uauſement of fayth and to the gloꝛe  
 of

On the Sondaye  
of God, yet they do it not, but (as they  
auaunce them selues) for Gods sake &  
for the conseruation of the truth. With  
this kynde of sclaunder all the scrip-  
ture dothe stryue, God hym selfe, the  
Prophetes, the Apostles and all sayn-  
ctes doth warre with this. This is that  
open & wyde gate of hell, & vyde waye  
leadynge to dāpnatio, for none of those  
wozkes shalbe saued, whete as they set  
fayth behynd & leane alonelye to theyr  
fayned wozkes, which be manifestly de-  
clared false & vngodly, when þ word of  
þ gospel hath ben preached which these  
me then can not despyse, & pursue euer.  
And there was a woman called  
Anna a prophetyse the dought-  
ter of Phaniel of the ttrybe of A-  
ser. &c. Thys fayth of Anna wyth her  
wozkes are to be folowed & not alonely  
the wozkes wythoute faythe as many  
superstytious holye men hathe done to  
to thys present daye, wyllynge of these  
to make and stablyshe merytoryous  
wozkes

next Christmas daye. Fo. lvi.

woꝝkes. No man doeth set asyde anye  
good woꝝkes, but false and fayned good  
woꝝkes are set asyde and dysalowed.  
To praye, to fast, to be ofte in þe church  
be good woꝝkes, yf they be ryghtely  
done, but ther is synne in thys, that me  
so hastely & blindly fall into these good  
woꝝkes irreuerently and (as it is sayd)  
with vnwaschen handes, and wyl in the  
alone folowe the saynctes and holy me  
as though they had alonely lefte an ex-  
ample of outward woꝝkes, and so they  
become nothyng else but folysh con-  
terfeters of saynctes and holy me, and  
be very ypocrites. For they do not per-  
ceave that holy me be muche comended  
in holpe scripture of theyꝝ fayth and of  
the grace of God. First the Lorde looked  
to Abel and afterwarde to his woꝝkes,  
but these men, whatsoeuer scripture  
doth remembre, þe they fynde pleased God  
by theyꝝ fayth, nothinge vnderstādyng  
they loke alone to the outwarde exam-  
ple & woꝝke. Thus they folow holy me  
in fayned woꝝkes & fall from fayth.

The



On the Sundaye

Therefore if thou wilt here rightlie  
followe this holy woman Anna, let that  
doest expresse & represente her, not in her  
workes alone, praye & thou mayst soone  
become Anna, & afterwarde thou may-  
est represent the workes of Anna. The  
Euangeliste sayeth she was a proph-  
etisse, then she had & holy goste, through  
whom she was iustified by the, & afore  
she had done any good workes, & ther-  
fore, because through the holy goste she  
was now holy and righteous, her wor-  
kes becommended as workes holy and  
righteous, whiche coulde not be done  
but of an holy and righteous woman.  
And thus Luke playnely teacheth vs,  
that she became not a holy woman and  
a prophetisse, by those workes, by her  
prayers and fastinges, but rather where  
as she was both an holy woman and a  
prophetisse, & she applyed her selfe to  
these workes. Luke sayeth prayseth her  
of grace and sayth, afterwarde he pray-  
seth her workes, but we loke by the to  
workes, & not alonely by the, but to them  
alone

alone that we bothe tunc and mangle  
thys example, that Luke hath set forth  
vnto vs in Anna, for we haue not sayth  
in the seconde place but in no place at  
all, yet excepte we geue it the fyrst place  
we shall haue nothynge of it. Then the  
Euangelist commendeth her of þ state  
of wydowhede. For when he sayeth: she  
is a wedowe he wolde it to be take and  
vnderstande þ she was a true wydowe  
whych sayed not to serue her vocation  
and callinge, not as they be, whyche  
Paule calleth, yet beyng aloue, not as  
they whiche lyue deelycately, but rather  
she applyed her self wholly to these thyn-  
ges whiche Paule apoynteth to be the  
offyces and deutyces of wydowes. i. Ti-  
mothe. v. Honoure sayeth he to Timo-  
the, wydowes whych be true wydowes.  
If þ a wydowe haue chyldren or neue-  
wes, let her learne fyrste godly to orde  
her owne house, and do her offyce and  
deutye to her parentes and elders, for  
this is honest & acceptable afore God.  
But she that is a true wydowe and left  
alone

On the Sundaye  
alone, she trusteth in God, and perseuereth  
in obsecrations and prayers, daye  
nyght. And she that lyueth in pleasure  
is dead yet beyng alpyue. &c. Of this  
nowe it is manifest howe good a wy-  
dowe this Anna was. When when she  
departed not from the temple, that she  
was lefte alone, that she was destytute  
both of chyldren newewes and paren-  
tes, whome elles it had bene her deute  
to haue serued, or elles trulys she had  
serued the deuell, not the Lorde by her  
taryenge so muche in the temple. For  
suche maner of folkes not regardynge  
the cure of theyr owne, Paule pronoun-  
ceth to be worse the infydeles and that  
they haue forsaken theyr sayth.

And she came forth the same  
houre and prayled the Lorde. &c.

At thys acte when the chyld was of-  
fered, thys woman came forth, pray-  
synge the Lorde that the heauenlye fa-  
ther had nowe performed hys promyse  
that he made to the fathers in the olde  
testament

next Christmas daye. fo. lb. ii.

testament and forthwith he spake as a  
prophetisse, to all them that wayted for  
redemption in Israel, that is to saye:  
to all them that truely beleued in Mes-  
sias, that he was the same which shoulde  
delyuer the Jewes (that is to say: those  
that truely confesse hym) fro the tyran-  
nye of Pharaos, the deuell and euerla-  
stynge death.

And when all thynges were  
perfygthlye done, after the lawe  
of þe Lorde, they returned agayne  
into Galile vnto theyr cytie Na-  
zareth. All thynges fulfilled after the  
lawe of the Lorde, in offerynge of the  
chylde, the parentes returned vnto Ga-  
lile and to the cytie Nazareth, wher Jo-  
seph was monythes strapte wayes of  
an Angell to flee into Egypte for the  
tyrannye of Herode, which went about  
to slee the chylde. Although this of the  
purpfcation of Marye seme to be left  
out of Mathewe, because of the ordyr  
of the hystorye.

h ii Chys

On the Sondaye

This monethyon was geuen of an-  
gell when the wyle men had take theyr  
tozneye agayne into theyr contreye, but  
not forthwyth, therfore the Euangeli-  
stes do not dysagree wythin the selues  
yf so be nowe with opē eyes we do loke  
vpon theyr wyptynges.

The chylde grewe and waxed  
stroge in sprete, and was full of  
wysdome, and the grace of God  
was in hym.

Here many mē haue ymagened ma-  
ny & dyuerse thynges of our sauours  
infancye and chyldehode, but nothyng  
to the purpose, wherfore they be to be  
omitted and set asyde as madde thyn-  
ges and folye. Chyste in all thynges  
wythout measure was fylled wth the ho-  
ly goost, therfore ther are no degrees of  
graces to be soute in hym, where as the  
euangelist speaketh here after our ma-  
ner: & the grace of God was in hym. In  
this Gospell many thynges myght be  
drawne to allegories, which I leaue be-  
cause

cause of beneues, leuyng to every mā  
his true iudgement of the holy gooste.  
Yet for a conclusion of the Gospel I  
thynke thys necessary to geue mony the  
on, that we beleue the worde of God, as  
all these men named in the Gospel dyd  
beleue, lest that Christ be a fall vnto vs  
and euerlastyng dampnation: but ra-  
ther that he be a rysyng to vs and euer  
lastyng lyfe.

There is left behynde þ interpyetatiō  
of names, for þ names agre very wel w  
these thynges. Symeō is called an har-  
kener or an hearer, as though all pro-  
phetes harde of Christ, folowynge the,  
but it was not geuen them to se hym  
presently. Marye is called a bytter see,  
where as there is no incommodyte or  
dyspleasure, no torment nor affliction,  
no bytternes nor payne, but that shuld  
come vpon her as Simeon telleth her  
before and that for the sonne of God  
Christ, in whome she beleued. Anna is  
called gracious full of grace, whiche  
was the doughter of Phanuel, whiche



On the fyrst Sondaye  
is as muche to saye by interpretation  
as the face of God. Gene. xxxii. Where  
as Iacob wrestled wpyth the Angell, he  
called h̄ same place Phaniel and sayd.  
I sawe the Loꝛde face to face, and fro  
that tyme my soule was made safe, but  
thys syght and knowlege is nothyng  
elles, but fapth in the woꝛde of hym.  
All these nowe wpyth other good men  
thꝛough the knowlege of God, were as  
borne agayne and blessed, because they  
knewe the goodnes of God, and way-  
ted certenlye foꝛ redemptiō from theyꝝ  
synnes & death, thus was Chꝛyst made  
to them a ryllynge, whych I praye God  
he maye be to vs. Amen.

The Epyffle on the fyrst Son-  
daye after the h̄ vtas of Epy-  
phany. Romayns. xii. a.

**B**retheren. I beseeche you by  
the mercifulnesse of God,  
that ye make your bodyes  
a quicke

+ a quicke sacrifice, holy, & acceptable vnto God, whiche is your reasonable seruyng of God: & fashion not your selues lyke to this worlde, but be ye chaunged in your shape by the renuyng of your wyttes, that ye may fele what thyng that good, that acceptable, and perfyte wyll of God is: for I say through the grace that vnto me is gpyen, to every man amonge you; that no man esteeme of hym selfe more the it becommeth hym to esteeme, but that he dyscretly Judge of hym selfe accordyng as god hath dealte to every man the measure of fapth: as we haue many membres in one body, and all membres haue not one office. So we beynge many, are one body in Chryste, and every man amonge our selues one anothers membes.

On the fyrst Sondag

**T**hys present lesson treateth not properly of fayth, but of the frutes of fayth, whiche be, to chastyse and rule well the body, to loue oure neyghboure, to beare patientlye the crosse of Christ, to agree to all good thynges, and dyssent from all euell. &c. And fyrste he treateth of that frute of fayth, which is to temper þe body, & to put away euell affections, yet he doeth this with softer wordes then in other of hys Eppistles. In the. v. to the Galathys, this is called a frute of fayth, to crucifye þe fleshe, with all the euell lustes and byres thereof. And in the. iiii. to the Ephesians the Apostle sayth: Ie ye not one to another castynge of the olde man with his actes. But here he nameth it a sacrifice, and aspynge and praysynge it, both with a very excellent and mooste holye tytle that he myghte the moze commende thys frute of faythe vnto vs, and the moze strongly, with these so reuerende wordes prouoke vs to the study of it. He beseecheth vs, he comaundeth vs not, and sayeth

sayeth: Brethren I beseeche you  
through the mercy of God.

That is to saye: Dearelye beloved  
knowe at the laste, howe many and in-  
numerable good thynges the mercy of  
God hath brought vnto vs, be not un-  
thankfull, but as men geuyng thankes,  
yelde thys seruyce to God gladlye  
and wyllynglye, that is to saye the sa-  
cryfyce of your bodyes. Our body and  
the olde Adam muste now be slayne of  
vs prestes, and be put vpon the aulter  
of God, which is Iesu Christ. Heb. xiii.  
And then we shalbe the royal presthode  
of the whiche Peter speaketh. i. Pet. ii.  
ye are the chosen stocke, the royal prest-  
hode, the holy people, the people whych  
is purchaseth. &c. And þ through sayth  
in Christ, whych offered hym selfe for  
vs, in example to all hys. For lyke wyle  
as Christe offered hys bodye, so in lyke  
maner are we bounde to offer oure bo-  
dyes, and that for Christes sake. The  
saythfull are cleane, & haue true rygh-  
teousnes through sayth, yet muste they  
alwayes

On the fyrst Sondaye  
allwayes strue against the lustes of the  
fleshe, as Christe sayeth. Ihon. xiii. He  
that is washed, hath no nede to washe  
his fete, but he is all cleane. Christ wa-  
sheth vs wpyth his worde the water of  
lyfe, powzed into a basen, & is to save  
oure harte: and then be our affectiōs &  
desyres purgfyed, when we beleue, and  
confesse with oure mouth, as the Psal-  
myst sayeth: I haue beleued and ther-  
fore haue I spoken, that is to save: af-  
ter true saythe foloweth the frutes of  
fayth, the whych dysplease men, & they  
conceane hatred agayne the Christens  
after the whych thynges forthwpyth fo-  
lowe the crosse, and the mortyfenge of  
the fleshe. And thys teacheth the whole  
lesson of thys Epistle. This is the con-  
struction of the wordes.

Brethren, geue your reasonable  
worshyp, your bodyes a lpyunge  
sacrifice, holy, acceptable to god.

This worshyppe of God in the newe  
testament nowe muste be reasonable,  
not

after the Epphany.

Jo. Irl.

not sensuall as were the sacryfices of the old testamēt: where as beastes were offered, figures alonely of spzetual sacryfice, but in the newe testament the olde Adā is offered, crucyfied in Chyist wyth all hys lustes. Therfore to offer a reasonable sacryfice is to offerre oure bodyes mortyfied. Wyth the worde of sacryfice he sygnyfeth mortifyenge, for ther was no sacryfice but that was slayne, so we be no sacryfice excepte we be slayne. Where as the mortifyenge of the flethe is, there is the quychenynge of the sprete and lyfe. Therfore he addeth lyuely, þ is to saye: quychenynge in sprete.

For where as the sprete lyueth, it is not wythoute the frutes of good woꝝkes, the sacryfice also muste be holpe, seperate from all prophane bles, and appropored alonely to þ bles of God, and fructifyenge to God alone. Beastes in the olde testamento were in dede sacryfices, but they were not lyuely, for they were slayne, but they



On the first Sunday  
but they were not quickened, as  $\gamma$  Iesus  
doeth not quicken; but alonelye death.  
Also they were not holpe but prophane  
and vnpure, for the Gentyles also offered  
such sacryfices to theyr ydols, and  
that was an outwarde worshyppe,  
therfore it was prophane and vnpure.  
But the sacryfice of oure body is another  
waye, for it is offered through the  
spete, therfore it is not prophane and  
vnpure wher as it is a sacrifice  $\gamma$  pleaseth  
God, whiche cannot be offered but  
of godlye men; and of them  $\gamma$  be quickened  
in the spete. Therfore the sacrifice  
of Chyristen men shalbe a lyuely sacrifice,  
quickened through the spete,  
holpe, not polluted wyth vngodlynnes,  
not spotted with pryde, or bayne truste  
in oure selfe, and then it shalbe accepte  
to God, for a sacrifice pleaseth not God  
excepte it be lyuely and holy. Therfore  
brethren let vs patiently beare our mortify-  
fenge, and let vs constantlye perse-  
uer to the ende, whiche at length God  
wyl approue, and the yocke of the crosse  
lyght

after the sorphane.

Jo. I. xiii.

Walle swete vnto vs and the burden  
lyght. But howe we maye be the apostle  
forthwith expositeth it more playnely.

And geue not your seules to  
fashyone of thys worlde, but be  
transformed and turned through  
renewynge of your mynde, that  
ye maye allowe that which is the  
wyll of God, that which is good  
accepte and perspyght.

We knowe brethren that al this worlde  
is set on vyle, this is to saye: that all flesch  
is prone and ready at all tyme to euell,  
wherfore let vs flee fro it that we maye  
be renewed in our mynde, purchasyng  
by gettyng a spiritual sence, that we  
maye iudge & knowe truly what plea-  
seth God. Wherfore this is accepte to  
God, where as we be slayne continual-  
ly, and maketh vs perspyght vnto salua-  
tion. Wherfore God dealeth lounge  
and sweetely with vs, when that he cha-  
styseth vs, stryketh and sleeth vs. Ther-  
fore this bysytatio of God is to be iudged  
good,

On the fyrst Sondaye  
good, his styrbynge swete and pleasant,  
& our moztifyng is to be iudged a be-  
ry lyfe. Therfore al those thynges ende  
to this purpose that merelye and wyth  
thankelgeuynge we suffre the crosse,  
injuries and wronges, shames, repro-  
ues, losses, death, hell, and moztlye all  
maner of chastysment of God, where  
as it is þe worke of God, byngynge vs  
vnto euerlastynge lyfe. Let no man  
haue no proude oppynyon of hym selfe.  
Because the Apostle beganne hys ex-  
hortation at þe moztifynge of the flesch  
he addeth forthwith certayne reules by  
the whiche those affections be shewed  
that are to be moztifyed. And because  
the fyrst of al is oure owne propre wyl-  
dome and ryghteousnesse, yee also the  
swellynge pryde of other gyftes, before  
all he reprooueth it, where as of it sprin-  
geth chesely those vyces, by the whiche  
we synne agaynst our neyghbour. And  
this is the content of the texte & letter.  
Let no man be proude of the gyf-  
tes of God.

After the Epphany. Fo. llll.

It agreeth wholy wyth that whiche  
is said. i. Coz. in. llll. Let not one be puffed  
up in pryde agaynst another, for a gyfte  
that he hath whiche another hath not.  
For who is it that maketh dyfference  
betwyxe the and another? What haste  
thou that thou haste not receaved: why  
reioysest thou as thouge thou recea-  
uedst it not? And this is necessary alwa-  
yes to be had in mynd, that one swel  
not in pryde agaynst another, by  
the reason of gyftes, but he that wyl be  
the greater man, let hym not seme to be  
Lorde ouer other vnder the name of  
faythe. And that is it that the Apostle  
sayth: to haue a proude concepte of him  
selfe. Let the fall of lucyfer monysh vs  
here, whych hath nowe troubled all the  
worlde wyth his pryde, and presump-  
tion, let vs haue no proude concepte of  
oure selues, moze then becommeth vs,  
whiche is vnto oure dampnation and  
euerlastyng destruction. Let vs haue  
a meake and a sober oppynyon of oure  
selues, and no proude oppynyon.

As

On the first Sondaye

As the measure of our fayth in  
Christe hath taught & dyrecte vs  
After the measure of hys fayth, let eu-  
ery man so do, as his fayth doeth guyde  
him and moue him, which is the most  
true guyde vnto euerlastyng lyfe.

As gyftes be dyuerse, so none of vs  
that can do all thynges, but euery man  
hath his gyfte, as thou seest in the dy-  
stribution of the talentes, when that o-  
ur lord wolde go into a farre contreye, he  
gaue one. v. talentes, to another two, to  
euery man after his proper habyltytes,  
he iudged euery mā hable, that in these  
talentes of the lord they shuld bye and  
sell, whyle he were a waye vnto his pro-  
fyte. Here is none of the seruauntes an-  
grye, that he receaued lesse then hys fe-  
lowe, nor also another is not proude  
he hath gotte. v. talentes, but euery mā  
goeth his waye to employe them to the  
profyte of his Lord. The same selfe  
thyng doeth Dauid teache here to be  
done, with such a synnypitude.

As

As in one bodye we haue many members, yet all members haue not one manner of operation, so we beinge many are yet but one bodye in Christ, and euery one of vs members of other.

That is to saye in our carnall bodye we haue many members, so yet ioynted together, that one hath alwayes neede of anothers helpe, for the fete can not goe if the eyes be blynde, or at lest wee haue belpe they can go, and the stomacke that getteth the food by hunger, if the handes will not labour, &c. So likewise shal it be in the spiritual bodye which are all godly men, and euery man is a spirituall member, in this bodye of Christ which Christ is heade. But if he will not helpe his neyghboure whole membe he is, in whatsoeuer thyng he be, as Paul setteth these thynges forth after a deuise bye vnto the ende of the chapter, he hath nowe deuised and cutte hym self from this bodye. Therefore all these thynges muste



On the first Sunday  
must be done becomynge, and from y  
harte, & of a confortable and agreable  
fayth, that at laste we maye be a cleane  
polished body of Jesu Christ into ever  
lastynge lyfe. Amen.

The Gospell on the fyrst Son-  
day after the vntas of Epi-  
phanie. Luce. ii. Chapi. vi.



hen Jesus was twelve  
yere old, they went vnto  
Jerusalem after the cu-  
stome of the feast. And when they  
had fulfilled the dayes as they re-  
turned home, the chyld Jesus a-  
bode still in Jerusalem, unknow-  
ynge to his father and mother:  
for they supposed he had bene in  
company. They came a dayes for  
neye, and soughte hym amonge  
theyr kynnsfolke & acquaintaunce  
and founde hym not. They wente  
backe agayne to Jerusalem, and  
soughte hym, and it fortuned that  
after

after the epphanze.

Jo. I. xvi.

after thre dayes, they founde hym  
in the temple everyng in the myd  
dest of the doctozs, both hearng  
them and appoyng them, and al  
that herde hym, maruayled at his  
wit and answeres. And whē they  
saw him, they were astonyed and  
his mother sayde to hym: Sonne  
why hast thou thus with vs? Be  
holde, thy father & I haue sought  
the, to rowng. And he sayd vnto  
the: how is it that ye haue sought  
me? Wylst ye not that I must goo  
about my fathers busynesse? And  
they vnderstode not the sayinge &  
he spake to them. And he went w  
them and came to Nazareth, and  
was obedyēt to them, but his mo  
ther kept all these thynges in her  
heart, and Iesus encreased in wyl  
dome, and age: and in fauoure  
with God and man.

On the fyrst Sondaye

**T**he lesson of thys Gospel setteth  
forth two thynges to vs, fyrst a  
crosse and then conforzte, lest we shoulde  
despayre. The hystoipe is thus, the Je-  
wes dwellinge without Ierusalem were  
bounde euery yere at þe feast of Easter  
to go to Ierusalem: of the whiche were  
also the parètes of Iesu, for they dwell  
in Nazareth, they go vp therfore to  
Iesus wth the, whiche was ones to go  
vp agayne to the heauenly Ierusalem.  
But after the feast was done, whē that  
euery man went home agayne to theyr  
houses, also Ioseph and Marpe went  
home agayne, but without Christ, whi-  
che tarped at Ierusalem bys father and  
mother vnknowynge.

Yea his parentes nothyng kno-  
wying of this, they thought that  
he had bene in þe wyse with other  
of theyr good neyghbours or  
kinfolk, Whē they were come  
a dayes to nyghe from Ierusalem  
and myssed the chylde, they asked  
theyr

next Christmas daye. fo. lxxii.

they: kynnsfolkes & other of they: company for hym, but in vayne. For goynge out of Ierusalem Christ is left behynde, and is found no more neyther amonge they: kynnsfolkes no: neyghbours, whych al, with other company of the tomye went home to they: houses.

The parentes then go agayne to Ierusalem to seke hym, but Christ is not very sone founde of them that they shulde be kyndled the more to seke hym. Fyyst God proueth vs whether we seke Christe, and saluation or naye, then afterwarde he offereth hym vnto vs.

Whē they had sought him thre dayes full, they fynde hym in the temple, In the temple I saye they fynde hym, which place was mete for Christe where he is euē truely founde, spryng amonge the doctoures hearynge them and questionyng with them. This is the cause why that Christ went vp with  
t iii his

On the fyrst Sondaye  
hys parentes, at the feast daye, truelye  
that he shuld teache and begynne to ex-  
ecute the commaundemente of hys fa-  
ther, and to saue his bryethens soules.  
Where also is to be noted what we  
shulde do in our feastfull dayes, that is  
to saye: teache, heare, and do the worde  
of God, as Christe dyd; settinge asyde  
those thynges that longe to the fleshe.

And all that harde this chylde  
were astonnyed vpon his wyfdom  
and answers, but hys parentes  
merueled. & he put hym selfe in preele  
among these doctours, Wharpsles, Scry-  
bes, and ypocrytes, therfore sayeth hys  
mother straye wayes to hym:

Sonne, why haste thou done  
thus to vs? Se, thy father and I  
sorrownges dyd seke the.

Here were some thynges to be sayde  
of temptation, for Marye the mother  
of Iesu was here persyghtlye proued,  
and why God thus proueth hys, and  
how

after the **Epphany**. **Jo. lxviii.**

howe after many tribulations he doth  
helpe them.

**Mary** the most holy mother of **Je-  
su**, although amonge al women she ex-  
celled in heavenly blessinge, and that  
she was meruelously beutyfied wyth  
dyuerse gyftes and graces, whych also  
had byghe pleasure and vnspeakable  
ioye of her sonne, yet she was thus had-  
led of the **LORD**, that she founde  
not the pleasures of paradys in hym,  
but he deferred these into þ lyfe to com-  
and tryed and proued her here in the  
earth wyth dyuerse sorowes, and very  
greuous tormentes of mynde. Of this  
sowte of sorowes, **Luke** here remem-  
breth one, wyth what maner doyng of  
hys, **Chyste** tryed and proued his mo-  
ther, with no comune maner of afflic-  
tion, when he wythdrew hym selfe fro  
her pryncely in the temple, and suffered  
her longe to seke hym in vayne.

**For** wout doute she was vpon this so-  
till feared



On the first Sonday  
feared and so sore troubled, & might  
haue despayred, wherfore also she sayde  
Thy father and I sorowynge dyd seke  
the. For it is verie lyke that Maryes  
hart was set on heat with these though-  
tes. Beholde this chylde is myne alone  
wherof I am certayne, hys father hath  
commytted hym to my credence & fayth-  
full seruyce. Howe is it now then that  
he is gone from me, that he hath no we  
forsaken me: without doute my negly-  
gence hath he thys deserued, I haue not  
so scrupteably wayted vpon him, as my  
deuty hath be to do. Therefore his fa-  
ther beinge offended, peraduenture hath  
determined to put me fro hys seruyce,  
as one vnworthy and vnable & I shuld  
any longer serue him, and for that hath  
he taken fro me so great a gyfte & so in-  
comparable a treasure. Here of no doute  
was Maryes hart so sore troubled and  
feared, that also beyonde measure she  
was afrayde and full of sorowe & vn-  
speakeable toymment. Here thou seest how  
God hath handeled, howe he hath exer-  
cysed

after the Epphany. Fo. lxx.

cyled Marye the mother of his mooste  
dearely beloved sonne. She was þ mo  
ther of the sonne of God, full of grace  
aboue all women, and full of all ioye,  
but God hath chaunged that ioye and  
reioysynge with no lesse sorowe & trou-  
ble, and so her harte cast of all þ dygny-  
te & grace, wherof she myght haue glo-  
ryed and reioysed, that she coude not  
saie that she was nowe the mother of  
Christe, whom she had lost: and he hath  
ouerwhelmed her with so great feare &  
heuyenes, that she mought haue wished  
that she had neuer sene thys sonne of  
hers or that she had neuer harde of him  
and so mought haue synned more then  
any other mother. As it is very lyke,  
here that Marye thought and douted,  
whether God wolde retayne her styl for  
his sonnes mother. So a man tempted  
in hys fayth thynketh very sorowfully  
lyke thynges by him selfe. And he sayth  
with him selfe: although I haue hether  
to semed to my selfe well fauerdlye en-  
dued of God with true faythe, what yf  
nowe

On the fyrst Sondaye

nowe he wyl take it from me agayne  
or truely to shewe that it was no fayth  
but a bayne symplitude of fayth. For  
to suffer these maner of temptations,  
it is nede of a stronge spere, that we all  
shulde be prepared and instructe, that  
yf at any tyme thys maner of tempta-  
tion doth chaunce, that we do not de-  
spayze, but wyth a holde mynde suffer  
all thynges. Thys temptation cometh  
of the incomparable grace and good-  
nes of God towarde vs, that we maye  
perceave on every syde, howe gentyle  
and loungly oure moost mercyfull fa-  
ther entreateth hys electe, exercyseth  
them and proueth them, dyrectyng all  
thynges to this ende and purpose, that  
theyr fayth maye be alwaye increased,  
and made stronger, and y he may chefe-  
ly defende them agaynst two inconue-  
nyences, into which they myght els fal.

The fyrst is, that where as they be so  
stronge in spere, and are become so  
stedfast in fayth, they be in a greate dy-  
sposycyon, at lengeth to fall into a loue  
of

after the Epphony.

fo. lxx.

of them selues, and to thynke that they  
excell in theyr owne vertue and power,  
and that by the same they do that they  
do, therfore God suffereth some tyme  
theyr fayth to be somewhat dyscourage  
sad abated, that they maye perceave  
what they be and maye be constrayned  
to knowledge, at least yf they wyl, that  
it is not in theyr power to beleue. By  
this meane oure good father meake-  
neth very helthsomely those that be his  
and kepeth them in knowlege of hym,  
and of theyr selues. fo: this vyce and  
dyscase is playnly implanted in our na-  
ture, that we alowe the gyftes of God,  
fo: God hym selfe, and that we delyght  
and truste in them rather then in the ge-  
uer. Wherfore it is necessarie and sea-  
myng that he deale so wyth vs, þat we  
maye se, that fayth is his gyft and not  
our worke, and that it cometh not of  
vs, in so muche yf that he do not worke  
it in oure hartes, we shulde be alwayes  
wythout it.

By this meane we be kept in the hye  
waye

On the fyrst Sondaye

waye, goynge in the myddell betwixte  
feare and boldnes, that is to saye: that  
we shuld neyther despayze, dystrustyng  
his grace, oꝛ that we shulde rashly pre-  
sume beyng sure, oꝛ please oure selues  
lyke fooles. And this is the first cause &  
reason, why God nowe and then exer-  
cyseth so much with dyuerse tēptations  
the faythe of his electe, and that of the  
chefe. Another cause and reason is, that  
he shuld by thys set forth to the weaker  
sozte examples of patience. For it were  
a very hard thyng to beare a soze crosse  
yf that no man had proued a lyke afore  
Euery man wolde murmur & grudge  
agaynst it and saye: so greate a crosse is  
layde vpon me alone, as God neuer layd  
on any māns shulders, he neuer forsoke  
any man so as he hath done me. It is  
therfore an argument that I am refus-  
ed of the Lorde. But nowe where as  
scripture is full of these maner of exam-  
ples and we reade that not alonely me  
haue bene thus exercysed, but also the  
moost holy vyrgine Gods mother, tru-  
ly much

after the xxxviii.

fo. lxxi.

ly much consolatio is set forth unto vs  
in thys, that we shulde not be dyscourage  
d oꝝ dyspayre, but rather we myghte  
be coraged after these examples of the  
electe, where as they haue suffered pa-  
tiently afoze vs, lyke and harder thyn-  
ges, and that we might patiently beare  
the hande of the Lorde, waytynge tyl it  
wyl please hym to lyft vs vp, & strength  
vs, thynkynge also that these thynges  
which we suffer here shall mostly haue  
an ende, and that the temptation is no  
nother, but suche as soloweth mens  
frayltye, & that God is euermore mer-  
cyfull, which suffereth not vs to be tep-  
ted, aboue that we be able to resyst, yea  
more also he tempereth so our tempta-  
tions þ̄ we be able to beare the. These  
of many good thynges was my mynde  
heare to note.

But Chyist answereth his parentes:  
What meane it that ye seke me?  
knewe ye not that it becam me to  
be occuppyed in those thynges that  
belonge



On the xijth Sondaye  
belonge to my father.

Here Luke addeth that the parentes  
vnderstode not this worde of Christ, by  
the whyche folyshe tryfelars mouthes  
myght be stopped, whiche extolle & ma-  
gnifye the holy byrgyn Mary, farre a-  
boue that she is seamyng: affirmynge  
that she knewe all thynges perfectly,  
and y she coulde not erre. Here seyth he  
clearly, whatsoeuer thou art that closest  
not thine owne eyes, how that y I orde  
suffered her to erre, and to seke her sone  
in bayne vntyll the thyrty daye. And the  
when he was founde, he speaketh not  
very pleasantly to her, sayenge: What  
meaneth it that ye sought me? Nowe I  
do nomore care for you my carnall pa-  
rentes; for my godly father hath called  
me another waye, that I shulde no longer  
spede the busynes that longeth to hym.  
I was sente from heauen to teache me  
to do the wyll of my heauenlye father,  
whyche I haue here somewhat begon to  
do, therfore be not angrye wyth me, for  
that ones done, I wyll go wyth you a-  
gayne

After the Epiphany. Fo. lxxii.

gayne to the contrey, and wyl be subiecte to you as Gods callinge shal suffer it. And thus the chylde grew wryth them, in wysdome, age and grace before God and man.

Therefore of al thynges it is to be noted, howe God suffereth his to be tempted, yet not aboue measure, least they shulde departe fro hym, but forthwryth he sheweth the, where they maye fynde helpe, in the temple of God and in the holy scripture. Also the sayntes & elect of god know not al thiges afoze, nether do they vnderstande the worde of God in al thynges, yet they kepe the in theyr harte wryth holy Mary, vntyll they vnderstande them were they shal ones better perceauie them. Here also we maye learne to obeye our parentes, offycers, and all powers that are of God, yf they commaund nothyng agaynst God, othervyse we must rather obey God the men, as Peter teacheth. Actes. v.

The

On the seconde Sondays  
The Epistle on the secōde Sō-  
daye after P̄ntas of the Epp-  
phanp. The. xii. Chapter  
to the Romaynes.

**B**rethren, seynge that we  
haue dyuers gyftes accor-  
dinge to the grace that is  
geuē vnto vs. If any man haue  
the gyfte of Prophecie, let hym  
haue it, that it be a greunge vnto  
the faythe. Let hym that hath an  
offyce wayte on his offyce. Let  
hym that teacheth take hede on  
his doctryne. Let hym that exhor-  
teth, geue attendaunce to his ex-  
hortation. If any man geue, let  
hym do it wyth synghlenes. Let  
hym that ruleth, do it wyth dyly-  
gence. If any man shewe mercye,  
let hym do it wyth cherefulnes: let  
loue be wythout dysimulation,  
hate that which is euell, & cleue to  
that

after the epphanye. Fo. lxxiiij.

that whiche is good. We kynde  
one to another wyth brotherlye  
loue in geuyng honoure, go one  
before another, let not the busy-  
nes whiche ye haue in hande be  
tedyous to you. We feruent in  
sprete, applie youre selues to the  
tyme. Reioyse in hope, be pacy-  
ent in trybulation, contynue in  
prayer, dystribute to the neces-  
sityte of the sayntes & be dyligent  
to harbour. Blyss them which  
persecute you, blyss, but curse  
not. We merue wyth them that  
are mery, wepe wyth them that  
wepe. We of lyke affection one  
towarde another. We not bye  
mynded, but make youre  
selues equall to them  
of the lower  
forte.

¶

We

On the seconde Sondaye

**W**e must here for our better vnderstandyng ioine this and former Epistle together. In the lesson of the sondaye afore the apostle taught, that we Christen men thorowe the offryng and sleing of our bodies, shoulde so be reuued in mynde, & in no wyse we shoulde suffre the pure nature and symplenesse of fapth to be corrupt, or that we shoulde extoll oure selues vpo any gyftes, thinkynge oure selues to excel any other: lest, that is to saye amonge Christen people, there shulde ryse any factions or sectes, but rather after the measure of his fapth euery man shulde vse hym selfe. Trustyng surely to it, whether it were gyuen hym of God weaker or stronger, and w other gyftes to serue his neighbour: lest thorough manyfold gyftes we shoulde swell and be puffed vp in bayne. For they that were excellent in gyftes preferringe them selues to them to whome so excellent had not chaunced,

after the ~~Barphanye~~. Ro. lxxiii.

chaūced, haue offended in vayne pnde  
wherfore let vs holde the onely gyfte  
of fapth cōmune to al belyuers, which  
is best and mooste excellent of all, that  
it maye continue withoute deuyſion.  
Which certaynly ſeyng it is a blessed  
thyng, it wyl be aboundantly ynough  
for all men. The Apostle wyllynge to  
cōmende these thynges to vs more dili  
gentlye, ſettech forth a ſimilitude, and  
ſayth.

Lyke wyſe, as in one bodye we  
haue many membres, but al mē  
bres haue not ohe maner of acte  
and operacion. So we being ma  
ny are one body in Chryſte, eche  
one of vs others membres.

After these thynges foloweth the cha  
pter of this pzeſent leſſon, to the which  
alſo this lytle parte is to be ioyned.

hauynge dyuers gyftes after þ  
grace that God hath gyuen vs,  
k ii whether



On the seconde Sabbath  
Whether it be Prophecie . &c.  
For he applyeth these diuers gyf-  
tes to manye, and diuers membes,  
whiche we be in Christe ioyned in one  
body. Which similitude is not so hard  
as it is well fauoured: & therfore dili-  
gently to be remembred, wherfore he  
hath also set it forth often tymes: 1<sup>st</sup> Cor.  
12. & Ephesiā. 4. For by thys  
we be truly taught, how that it becom-  
meth vs Christen men to be contēt one  
with an other, equally by this onely  
commune sayth in our comune sauy-  
our Christ. By the which alone truly  
we are made ryghteous and blessed, &  
neuer so to esteeme the gyftes whiche  
the spyrite of Christ gyueth vnto vs,  
though they be neuer so great and dy-  
uers. As though any man were better  
then other befoze God, thowhe them,  
eyther in ryghteousnesse o: felicitye.  
But howe this similitude stādeth it is  
sayde afore: and now with fewe wo-  
des we wyll se the gyftes.

Whether

after the Epphany. Fo. lxxv.

**Whether Prophecie.** If any  
amongest you sheweth thinges to come  
or expoundeth the holye scripture, for  
both these be called Prophecie, & must  
be done after the proportion of fayth,  
that is to saye it must be confyrmiabie  
and lyke vnto saythe, and maye not  
hange of mans coniectures, of mans  
wysdome and mans iudgement. But  
must be wayed by the iudgement and  
balaunce of fayth, which is the directo-  
rie of these thinges, or mynysterpe. He  
calleth al the mynisters that serueth &  
churche, yet the preachers of the word  
except. But he speaketh proprelye of &  
decons stuerdes and dispensers of ec-  
clesiasticall thynges. And howe these  
ought to be cholen, thou seest. Act. vi.

**Of he that teacheth.** Of that  
any man hath a gyft gyuen hym  
to teache other, let hym doo it in  
doctryne. That is to saye: lette hym  
teache the word of God without the la-  
k iii uen of

On the seconde Sondaye  
uen of men. Let hym not go aboute to  
please hym selfe in hys knoweledge,  
which puffeth him vp in pryde, and so  
please me. And he that exhorteth.  
Let hym admonish men alway, & they  
byde constauntly in the word of God.  
Of this office the Apostle speaketh. i.  
Timo. Chapi. iiii. He that gyueth  
any thyng. &c. Howe almesse shuld  
be gyuen Chryst teacheth. Math. vi.  
Also of byddyng of frendes & neigh-  
bours to meate, loke Luke. chap. xiiii.

And he that is a ruler, let hym  
rule diligently. Let hym well ouer-  
se the preachers of the worde, lest they  
be negligent : and other also in other  
offices of the churche.

And he that hath compassyon,  
let hym do it with cherefulnesse.  
That is to saye : he that wyll do good  
to othe, let hym do it with a cherefull  
mynde, for God loueth a mery gyuer.  
Let hym not longe delaye that wyll  
gyue,

after the Epphany. Fo. lxxvi.

gyue. Lest it seme to be done of gyfte  
or necessitie. That is to saye: let vs not  
gyue with greife, and flakly alledging  
now this excuse and now that, that is  
not necessarie. Let vs not say therfore  
to our frendes as Salomon monyeth  
vs. Go and come agayne tomozowe,  
I wyll gyue the, where as thou haste  
nowe, that thou mayest gyue hym.

Let loue be vnfayned. Bycause  
manye dissemble, the Apostle addeth  
not without a cause vnfayned the fred  
shyppe of Christen people ought not  
to be an outwarde shewe. Christe peo-  
ple ought not to be frends of the pottle  
and cuppe, or as flyes alonly lounge  
the kytchyn. But to loue one an other  
from the herte, and to ioyne togyther  
as membres in a bodye ioyne one to  
an other & keepyng company togyther.  
Hate that which is euyl: & draw  
to that whiche is good.

Thus lytle parte expoundeth what he  
meaneth by thus without fayning, for

k. iiii. he com-

On the seconde Sondaye  
he commaundeth to vse frendshyppe  
playnely, ryghtly, and courteously, and  
to put awaye all dyssemblatiō of mā's  
wytte and reason, for these dyssembled  
workes byynge many euylles and dy-  
spleasures, yee euen to the destruction  
of soules, it is worthy to be hated, and  
it is meate to stycke to that whych is  
good without all deceyte, that it maye  
haue the worthy reproue, & true frend  
shyppe, the worthy prayse.

Loue ye therfore wyth bro-  
therlye charyte. Not wyth synge  
loue but with loue þ̄ cometh frō a bur-  
nyng harte, that in harte ye maye per-  
ceauē, that ye do reioyse of other mē's  
good & furdernaunce, & be sorre of theyr  
hurte and hynderaunce. Let your affec-  
tion be suche, as is the affection of pa-  
rentes towarde theyr children, or as is  
the affection of brethren whych loue  
well together, much to reioyse of theyr  
profyte and furdernaunce and greatlye  
to sorowe of their dysprofyte and hynder-  
aunce.

after the Epphany. Jo. lxxvii.

derance. Therfore loue ye not one another syngly and stēderly, but w<sup>th</sup> suche a great loue as your hartes maye wel fele it, & perceaue it. For our hartes ad compassyon of þ<sup>e</sup> same, must so be shed oute and trāsfozmed into our neyghbours, that we be lykewyse they<sup>re</sup> as we be oure owne, to do them good. It is a greate thyng to loue, but it is a greater thyng to loue purely, & without dyssimulation, but it is the greatest thyng of all to loue w<sup>th</sup> hertye affection, as parentes commenly loue they<sup>re</sup> chyldzen.

Preuentynge one another in honoure. The Apostle speaketh not alonely of outwarde honoure, but of þ<sup>e</sup> inwarde oppynion of mynde, which we both cōceauē of our selues, and also of other. It is an harde thyng for a mā altogether to deiecte hym selfe vnder all men, and throughe lowlynesse of mynde, euery man to thynke another better then hymselfe. Therfore in mynde



On the seconde Sondaye  
he commaundeth to vse frendshyppe  
playnely, ryghtly, and courteously, ad  
to put awaye all dyssimulation of mas  
wytte and reason, for these dysembled  
workes byynge many euylles and dy-  
splesures, yee euen to the destruction  
of soules, it is worthy to be hated, and  
it is meate to stycke to that whyche is  
good without all decepte, that it maye  
haue the worthy reproue, & true frend  
shyppe, the worthy prayse.

Loue ye therfore wyth bro-  
therlye charyte. Not wyth synge  
loue but with loue þ cometh fro a bur-  
nyng harte, that in harte ye maye per-  
ceauie, that ye do reioyse of other mens  
good & furdernaunce, & be sorre of theyr  
hurte and hynderaunce. Let your affec-  
tion be suche, as is the affection of pa-  
rentes towarde theyr children, or as is  
the affection of brethren whyche loue  
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to sorowe of thei dysprofyte and hynder-  
aunce.

after the Epphany. Fo. lxxvi.

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On the seconde Sondaye  
mynde, let every man preferre another  
before hym selfe.

**N**ot slowe in busynes. Thys  
same great loue dypueth good men to  
be dyligent foꝛ other, as parentes be  
foꝛ theyꝛ chyldren, foꝛ it becommeth  
membꝛes much to be dyligent one foꝛ  
another.

**F**eruent in spꝛete. The feruēcy  
of the spꝛete, is a certen burnynge in  
our hertes, and a greate truste in God  
and a strong motion to do al thynges  
that be godlye. There is also another  
burnynge of the fleshe, by whose mo-  
tion we be foꝛthwith moued vnto vice  
and synne, and it is a sygnifycation of  
a colde spꝛete. Therfoꝛe where as the  
spꝛete is not feruent, the fleshe muste  
nedes ouercome, whych is very many  
fest is vs, where as we are dypuē now  
hyther nowe thyther wyth euery ma-  
ner of wynde of doctryne.

**S**eruyng the Loꝛde. Some  
reade here, seruyng the tyme, Howso  
euer

after the Eppphany. Fo. lxxviii.

euer thou readeſt ther ſhall wante no-  
thyng. If thou readeſt the olde letter  
ſeruyng the Lorde, the meanyng ſhal  
be. Thynke thou that in all thynges  
thou ſerueſt the **L O R D E G O D**,  
and not men, to whome alſo at length  
thou ſhalte make a compte of all  
thy doynges. Suffer not thy ſelfe to  
be led from thys ſeruyce, neyther for  
fame noꝝ for bayne gloꝝy, that thou le-  
ueſt the woꝝke of the Lorde that thou  
haſte begonne, becauſe of the feare oꝝ  
fauoure of mā, but ſaye rather to him  
that wolde let the, as þ̄ Jewes anſwe-  
red them þ̄ wold haue let theyꝝ woꝝke:  
We be the ſeruauntes ſayd they, of þ̄  
God of heuen. i. Eldꝝas. v. As though  
they ſhulde ſaye: thys woꝝke ſhal not  
turne to our gloꝝy, but i this we ſerue  
the Lorde of heauen. The meanyng  
of þ̄ other leſſon is thys.

**Seruyng the tyme.** That is  
to ſaye apply oꝝ conforme your ſelues  
to the tyme, oꝝ doꝝe it well that all thyn-  
ges

On the seconde Sondaye  
ges be done of you in theyr tyme. And  
this is that Salomon sayeth: There  
is a tyme of buyldynge, ther is a tyme  
of destroyenge, there is a tyme of we-  
ppynge, ther is a tyme of laughynge &c.  
That is, be thou free, and suffer not thy  
selfe to be bounde to any tyme, & thou  
mayest alway do lawfully any thinge  
wherof soeuer occasion shall offer at  
selfe that thou mayeste bynne for the  
plentyfull frute in thy tyme, that thou  
mayest be all thynges to all men.

Joyenge in hope. This ioye is  
not in present thynges, or in temporal  
prosperyte, for Christen men reioyse  
not greatlye in no temporall prospe-  
ryte, but alonely of God and in God,  
when he is alwayes mercyfull vnto  
them, they alwayes reioyse. As then  
when all thynges of the worlde be a-  
gaynste them, he is knowne to be the  
nearer wyth hys heauenlye goodes,  
so the more they do reioyse, that they  
be extremelye handeled, certenlye in  
hope

After the Epiphany. . . . . So. lxxix.

hope, shoulde to laye of thys corruptible fleshe, and to come to the company of Christ. The vngodly can not thus reioyse no; conformenthe selues to the tyme, for when they abounde in ryches and honours, they be glad, but they be troubled, whē these thinges be chaunged, and fall to naught.

**Patient in trybulation.** Christ because he shewed before to hys discypples many troubles & shulde come vnto the, & that he sende the as slaughter shepe amonge wolues, & therfore he harnesseth also them that they may be able to resyste the troubles that be to come, not wyth no carnal armures but wyth godly and sp̄etuell, that is, patience, that wyth vyolence they put not bye & crosse, or seke a waye & they may escape, but rather that they resyst as the see banck resysteth the ragynge floddes, where at lengthe they be broken, fall and banyshed awaye as bubbles.

**Instant**



On the seconde Sondaye  
**I**nstant in prayer. It is necessa-  
rye to be instat and perseuer in prayer  
although thou optaynest not at f first  
that thou askest. Of this maner of in-  
stance & perseuerance in prayer, Chyist  
set forth a symplytude worthy to be re-  
membred. Luke. xviii. Of a wycked  
iudge and a wydowe. Also the. ix. of a  
frynde prayenge inportunatelye. And  
Chyist taught vs Math. vi. howe and  
what we shulde praye for, and what  
prayer is. Prayer is no other thyng  
but the askyng of some thyng of god.  
Therfoze they that aske nothyng they  
praye not. Unto thys prayer be requy-  
red two thynges. Fayth in f promyse  
of God, and an affection to aske some  
thyng. Of fayth there is mentio eue-  
ry where in scrypture, whatsoeuer ye  
shall aske beleuyng, ye shall receaue  
it. And the mynde must be confyrmed  
wyth suche promyses, noz there be no  
other preparations vnto prayer then  
fayth in gods promyses. Of affection  
and

after the epphany. Fo. lxxx.

and desire, we haue. Psal. cxliiii. The  
Lorde is nye vnto them that cal vpon  
hym in truth, that is to saye in affectio  
or earnestly. And that is it that Chryst  
sayeth to the woman of Samarie, the  
tyme shall come, that true woꝛshippers  
shall woꝛshyppe God in spꝛete & truth  
not wyth pyked eloquent, and pꝛecyse  
woꝛdes, appoynted to the same, but as  
the very crosse shall teache. Therfoꝛe  
prayer must spꝛynge from the heartte.  
Chryst therfoꝛe apoynted vs a forme  
of woꝛdes that we shulde haue a pa-  
trone to folowe in fewe woꝛdes, foꝛ  
God heareth not much babelynge.

Helppnge the necessyties of  
saynctes. They that be dead haue  
no neede of your tēporall goodes, ther-  
foꝛe the Apostle speaketh of pꝛ leuynge  
saynctes, which we be bounde to helpe  
yf at least we wyl be saynctes, with the  
substaunce of thys worlde, foꝛ a poore  
man, & begger ought not to be amōge  
you. Thys distribution is remembꝛed  
euery

On the secunde Sondaye  
entery where of Christ, of saynt Paule  
of all the Apostles in theyr actes, that  
thou mayeste easelye se of what sayn-  
tes the scripture speaketh, when it  
sayeth: the necessyte of sayntes is to be  
holpen.

Keppinge hospytalyte. In the  
begynnyng of the preachyng of the  
Gospell, Christen men and cheselye  
preachers dyd not inhabyte so ryche-  
lye towres, goodly colleges, ryche ab-  
beys, townes, cities & courttes, as they  
do now a dayes, but they went aboute  
þ country lyke straungers, they had no  
houses, no townes, no place at all, so  
much as a meane massyon, no stoor  
house, no kytchyn, therfore it was ne-  
cessarye to welcome the sayntes to ho-  
spytalyte, that the Gospell shoulde be  
preached, and besyde that also to im-  
pyster vnto the other deuities, & they  
maye suffer and beare the more payn-  
tlye, so many dyuerse thynges, for  
Christes name sake. Hospytalyte is  
remembred

after the Epiphanye. Fo. lxxi.

remembered alwayes and every where  
in the scripture, where as Christen me  
haue neede of nothyng more, and that  
it shulde ones be despyed, and forgot-  
ten, thys so to be, nowe in our tyme  
agayne welthye, as we reioyce, euen  
they that be halfe blind do se, the whi-  
che seynge they wyll not noz can not se  
perfeghtlye. Weoughte to be keepers  
of hospytalyte; and yf we be, yet it is  
not withoute grudge, therefore it were  
better to do none of thys, then to Ana-  
nia and hys wyfe to lave a part alone-  
ly, of the pryce of this land that he had  
solde, at the fete of the Apostles and  
to hyde and relecte to hym selfe y rest-  
lyenge to the holy goost. Therefore Pe-  
ter monyeth those that he wytteth  
vnto: Receaue ye one another to hos-  
pytalyte withoute grudgynge, receaue  
one another to hospitalyte truly, pure-  
ly, humbly and mekely, without any re-  
specte, other of goodes oꝝ of persons  
lokyng for no prayse noz auantage  
I therof

On the seconde Sundaye  
therof. And saynt Paule sayeth to the  
Hebrues: Forget not hospytalyte, for  
by this, some men unknowynge wel-  
comed Angelles to hospytalyte. But  
we, excepte that we firste knowe oure  
gestes, certainly and surely, we thinke  
that we shulde in no wyse receaue the  
to hostage, that are poore and begger-  
lye, or our enemyes, or such as can not  
do lyke for vs agayne. Here is to be  
consydred what saynctes dyd in olde  
tyme, that it is not ynough to prayle  
hospytalyte, but to performe it in dede  
and for that simplicitie deserued some  
to receaue the Angelles of God to  
hostage. Therefore we had nede to be-  
ware, lest that once we here this terri-  
ble thonder clappe, though we reioyse  
of many signes and myracles and of  
the preachynge of the Gospel, that the  
LORDE shall saye: I knowe you  
not. Let vs therefore receue to hostage  
oure brethren, wythout all grudgyng  
and wythoute all suspition, for who  
knoweth

after the Epphange. Fo. lxxxii.  
knoweth whether they be Angelles or  
Christe hym selfe, whome he dothe re-  
ceauē: and let our maners be wythout  
couetousnesse, contente as God pre-  
sentlye sendeth vs, that after this my-  
serable lyfe, we maye be receaued into  
the moost happye hostage, that is euer  
lastynge felycyte, whych the mercyful  
God graunt vnto vs. Amen.

**Speake wel of them that per-  
secute you.**

This is a commaundemente & no  
councell, that we shoulde praye for our  
persecuters, that we shuld behaue our  
selues chrystenlye towardes the, for it  
is a necessarye frute of the sprete, that  
we loue our enemyes; and do them  
good, neuer speakynge malyciouslye  
of them, as when that thyne ene-  
mye putteth the to shame or rebuke,  
then thou muste contrarywyle saye  
wyth thyne hearte, **GOD** saue thyne  
honestye and keape the frome all  
I it shame



On the seconde Sondaye  
shame and reproue. And yf he bypbe a  
waye from the thy goodes, thou muste  
wythe agayne to hym, that God maye  
well prosper hym and make his most  
happye, & so to quyte all cursed saynges  
and al cursed doynges with good say-  
nges and good doynges.

Speake well, I saye, & wythe  
not euell. To Christen men there is  
lefte no lyberte at all to curse, but all  
thynges muste be spoken by the waye  
of blessing, that they maye also be the  
chyl dren of blessinge. Then thys is  
saynte Paules meanynge: ye oughte  
not alonely to blesse them that perse-  
cute you, but ye ought so to orde your  
lyfe, that ye shalde wythe no man any  
euell at all, but wythe all men good.  
for it can not agre wth reason that a  
Christen man shulde curse any man,  
ye though he were an enemye and an  
ingratiuous malefactor, but rather in  
all maner of busynes and doyng, they  
ought to be without angre, as symple  
Doves

after the ~~repphany~~. No. lxxxlii.

does, and to beare nothyng in theyr  
mouth but a bzaunche of Dylue, as a  
doue of Noe dyd, whyche bzaunche is  
the moost sweetest, blessed, peaseable and  
healthsome worde of Chyiste, whyche  
brought nothyng, but blessinge and  
grace into the worlde. Therfoze out of  
the mouth of true Chyisten men must  
procede blessinge, and neuer cursyng,  
but yf it chaunceth otherwys they be  
no Chyisten men, but counterfeiters &  
dampnable dyssemblars. If a man  
shulde trye oure Chyisten men now a  
dayes by this rule, he shuld fynd none  
or very fewe folowers of true faythe,  
wher as they can scarcely suffer an here  
of theyr heade to be touched, whyche  
they can make nether white nor blacke,  
but alwayes they wythstande & resyst,  
sayenge after this prouerbe: yf thou  
hast a swearde, I am not wythoute a  
clobbe at home. Thus they geue one  
shewed worde for another, lest these  
ypocrytes and fayned Chyisten men  
shulde

On the seconde Sondaye  
shulde seme to yelde and playe the cor  
wardes.

Joye wyth them that ioye, &  
wepe wyth them that wepe.

Chyristen men oughte to conforme  
them selues to all men, and to frame  
them selues to euery mannes fortune  
and chaunce, although they nede not  
theyr helpe, as men whyche oughte to  
applye them selues to be the comen  
seruauntes of all men, whyche ought  
to thynke that all mens felycyte and  
infelycyte, and all maner of chaunces  
doeth longe to them, that they myght  
allure and prouoke many to receaue  
the Gospel thozoughe theyr large and  
habundant humanyte and gentelnes  
and thzough so ready dylgence to do  
good to all men.

Then yf there be any man merve  
and ioyfull, they oughte not to knytte  
theyr browes and loke heauelye as p  
pocrytes do, but rather to shewe them  
selues

after the Epiphany.

No. lxxviii.

selues to alowe theyr mythe. yf at  
leaste it be not contrarie to God, and  
freelye and boldlye to declare it. Con-  
trarywyle, yf any man be heuie and  
and troubled wth aduersyte, they  
must lykewyle wepe wth hym, euen  
as though they them selues were trou-  
bled after lyke sorte. Thus Dauid  
mourned yf froward fortune of Saul  
Jonatham, & Abner. Dauid also wy-  
tynge to the Ephesi. ii. Sayeth that  
he was greatly troubled wth the dy-  
sease of Epaphroditus & truely much  
more then yf he hadde bene troubled  
wth the same disease hym selfe. It  
is nowe otherwyle amongeste Chry-  
sten folkes, where myffortunes are  
heaped vpon myffortunes. Let vs be-  
hold our selues therfore in this glasse  
what maner of men we Chrysten men  
are.

We lyke mynded one to ano-  
ther. We oughte to belyke affected  
l lili and

On the seconde Sondaye  
and of one maner of mynde one to an-  
other. A pke wyse as befoze he wylleth  
vs to be indued wyth lyke maner of  
mynde in spzetuall gyftes, that a man  
aloweth as well another mans gyft oꝝ  
offyce as he doth his owne, and vse the  
same to the pꝛofyte of his neyghbour.  
So he speaketh here of the outwarde  
offyces that longe to the comen lyfe, &  
exhorteth vs that we consent vnto the  
And that no man alowe nomoze hys  
owne oꝛdꝛe, lyfe, offyce and worke, the  
he doeth hys neyghbours, oꝝ that he  
counte hym selfe no better then other.  
Wher as a pooze man laborynge in  
the backhouse, hath Christ as well as  
any kynge oꝝ pꝛynce, a womā as much  
as a man, and there is altogether one  
maner of fayth of all Christen people.

Be not proude in poure owne  
conceptes, but make pour selues  
equall to them of the lower sort.  
Regarde not those that be hye thynges

after the ~~Epphany~~. Fo. lxxxv.

in the iudgement of the world, and set  
not your hart vpon the, to content your  
selues in them, nether desyre to be bet  
ter then other whych haue not y same  
but rather cōforme your selues to poze  
and lowly thynges, that is to saye de-  
spyse not these thynges whiche be but  
of small wayte and estymation, where  
as God doth vse them. And the world  
also can not be wythout them, for ther  
be ryche men and pooze, there be mē of  
hye degre and lowe. Then as the bo-  
dy is to the fete, so the superiours must  
be to the inferiours, and not alwayes  
haue in theyr syght that thyng that is  
lofthe and hye, but to conforme them  
selues to lowe thynges and to be con-  
tent with that which they haue, to take  
it in good worth, and do theyr deuty-  
es wythall. For this also, that is sayde to  
conforme oure selues, is spretually to  
be vnderstand, that we do so submytte  
our selues both in harte and mynde, &  
alowe mekeleze those thynges, that we  
haue



On the seconde Sondag  
haue not, that layenge of the dygnyte  
yf thou hast any thou shuldest be low-  
lye in outwarde maner of lpyng, but  
that keepyng styll thy dygnyte, thou  
shuldest yet serue thy inferiours with  
it. Of this thou haste a very excellent  
example in Christ.

¶ The preastes in the masse make  
an ende of þe Epystle here, but because  
the thynges that folowe ioyne to the  
same, breuely also we wyl cōspyre the.

Be not wyle in youre owne  
conceptes. Here the Apostle checketh  
mans propre wysdom, & that stoburne  
sence and iudgemēt in these outwarde  
thynges, to þ which some leane so much  
that they regarde no mā, but pferre  
alwayes theyr owne sentence befoze al  
other mens, thynginge them selues to  
knowe moze perspyghtlye all thynges  
then other men do, & that they thyne  
beste, is best to be done, yeldyng to no  
man, which thyng ought nether to be  
named no, be amōgest Christe people.  
Kendyng

after the Epiphany. Fo. lxxxvi.

**Rendrynge no man euell for euell.** If thou beyst hurt of thy neyghboure, thou mayest not quyte euell for euell, but be farre of from vengeaunce and quyte good for þe euell which thou hast receaued, as oure heauenlye father doth, which suffereth his sunne to ryse bothe vpon good and euell.

**Wroudyng good thynges not alonely afoze god, but also afoze men.** That is to saye: abstayne ye fro all euell kynde of thynges, þe ye geue no mā any mater of offēce. Walke comely & honestly in the daye, that throught your good conuersacion amongeste mē, the Heathen also maye be turned vnto Christ. i. Pet. i. Micheas the prophet in the. vi. of his prophēcy, setteth forth to vs þe summe of all thynges þe he sayd, & are to be sayd, vnto the ende of this. xii. Chapter. And he sayeth after many thynges which the Lord had refused & set asyde. I wyl shewe the man what is good, and what þe Lord requyeth

On the seconde Sondaye  
requyrezeth of the. Forsooth to do iudgement, to loue mercye, and to walke diligently with thy God, that is to say: beleue in thy God wyth all thy harte. Loue thy neyghboure as thy selfe, and se that thou offendeste no man in thy doynges, in thy busynes, and in thy lyfe, leaste for these thou be reproued both of God and man. Se howe they excuse them selues here. Although our lyfe and conuersation agreeth not all togeather with oure doctryne, yet it is youre parte to do after oure sayenge & not after oure doyng. As though Christ had sayd in bayne to his dysciples. A candell is set in the myddest of of a table openlye, that it maye geue lyght to all that be in the house, also a ctyte that is buylded vpon a mountayne can not easely be hyddē. So let youre lyght shyne befoze mē, that they may se your good woꝝkes, and praysse your father in heauen, which is ryght and iust. A Christen mā therfoze must  
so dy

after the Epphany. Fo. lxxxviii.  
to orde his lyfe in hys outward con-  
uersation, that no man iustly maye re-  
proue any thyng in hym, and that he  
pleaseth al men in goodnes. And yf it  
maye be, as muche as is in you, se that  
ye haue peace with all men. The Apo-  
stle speaketh of outward peace, which  
Christen men muste diligentlly kepe  
wyth all men, both good and bad, and  
in no wyse to mynistre no cause of dy-  
scorde and stryfe, but rather to suffer  
all thynges, that at least of oure parte  
peace maye be kepte. Also yf thou be  
hurte or stryken, not to stryke agayne  
and yf the peace at all muste nedes be  
broken, let that be done by other men,  
and not by the. Whereaduenture some mā  
wolde saye here. If that I must suffer  
all wronge and vyolence, howe shal I  
lyue in the meane tyme, thus beyng  
content to suffer at all mens handes?  
To this answereth Paule forthwith:  
Derely beloued not aduenginge your  
selues, but geue place to yre, for it is  
wrytten

On the secende Sondaye  
wrytten: leaue vengeaunce to me, and  
I wyll quite it, sayeth y<sup>e</sup> Lorde. Dear-  
ly beloued b<sup>r</sup>ethren, go not aboute to  
defende your selues with youre owne  
strength, with youre euell dedes, with  
your euell wordes, by strykyng agayn  
and doyng one shrewed turne for an-  
other, in youre angre: but rather geue  
place to the angre of God, not caryng  
for vengeaunce although it be slowly  
done, as ye thynke: youre Lorde God  
shall well recompence it in his time at  
length with greuousnes of payne. In  
the meane whyle, it becometh you vn-  
to y<sup>e</sup> ende with all patience to suffer &  
ye shall be safe, but the persecuters of  
God & of Christe shall go into euerla-  
styng fyre. Therfore yf thy enemye  
hunger fede him, for yf thou doest that  
thou shalt hepe coles vpon his heade.  
Because God wil now be auenged, &  
quite the iniuries done vnto his, it is  
much y<sup>e</sup> our enemyes are subiecte to y<sup>e</sup>  
yre of God, we ought to do the nomore  
euell

After the Epphany. Fo. lxxxviii.  
euell bespde, but rather study, how we  
maye saue the agayne fro the iudge-  
ment. & yre of God, and p̄ thzough our  
mercy and pytye, & thzough our bene-  
fytes. Therfore sayth p̄ Apostle: If p̄  
thy enemye be hungry geue him meat  
yf he be thursty geue hym drynke, and  
peraduenture at laste, he shall saye in  
his harte: Why do I euell to hym that  
doth me good: He suffereth patientlye  
all my euell wordes, all wronges, all  
losses and dyspleasures, ad that is not  
ynoughe, but he quyteth me good for  
euell, yf I be hungrye, he geueth me  
breadye, yf I be thursty he geueth me  
drynke. &c. Therfore I wyll chaunge  
my doyng. Then haste thou heaped  
hoote coles vpon his heade, that is to  
saye: thzough thy charyte thou haste  
ouercomed his tyrannye, and hast de-  
lyuered hym frome the euerlastyng  
yre of God. Otherwyle coles sygnyfy  
blames. Psal. cxix. wyth destroyng co-  
les, psal. xvi. Coles be kyndled of him.  
For



On the seconde Sondaye  
For the prophetes call coles þ wordes  
of the lawe, as burnynge the mynde  
with anguythe & shame and with lyke  
affections. Thus workynge towarde  
our neyghboures, we shal not be rede-  
lye ouetcome of euell, but by good we  
shall ouercome all euell, and this is þ  
true byctoye befoze God, wherby the  
electe shalbe saued, which I beseeche þ  
mercyfull God he wolde wytsafe to  
do with all men. Amen.

**¶** The Gospell on the seconde  
Sondaye after the vtas  
of þ Epyphany. Ihon  
the. ii. Chapter.

**¶** Here was a maryage in  
Caana a cytie of Galile,  
and Iesus mother was  
there. Iesus was called also, and  
his dysciples vnto the maryage.  
And when þ wyne fayled, Iesus  
mother

after the Epphanye. Jo. iiii.

mother sayde vnto hym. They  
haue no wyne. Jesus sayd vnto  
her. Woman what haue I to do  
with the? myne houre is not yet  
comme. His mother sayde vnto  
the mynysters, what soeuer he  
sayth vnto you do it. Ther were  
standynge ixe water pottes of  
stone, after the maner of Purifi-  
enge of the Jewes conteynyng  
two or thre fyfkyngs a pece. Je-  
sus sayde vnto them, fyll the wa-  
ter pottes and they fylled them  
vp to the harde bypynne and he  
sayd vnto the. Drawe out nowe  
and beare to the gouernoure of  
the feast, and they bare it. When  
the ruler of the feast had tasted  
the water y<sup>e</sup> was turned to wine,  
nether knewe whēce it was, but  
the ministers that drew the wa-  
ter knewe. He called the bypde-  
m grome,

On the seconde Sondag  
grome, and sayde vnto hym. All  
men at the begynnynge set forth  
good wyne, and when men are  
dronke, thā that which is worse:  
but thou haste kepte backe the  
good wyne vntyll now. Thys  
begynnynge of myracles dyd Je-  
sus in Cana of Galyle, & shewed  
hys glozy and hys discyples be-  
leued on hym.

**T**he hystoꝛye of thys is playne  
of it selfe, and it contayneth in  
it the begynnynge of Chyistes myra-  
cles, by the whyche his discyples were  
moued to beleue hym, besydes thys it  
contayneth chefely two thynges, con-  
fyrmatyon of matrymonye, & of fayth  
and loue. Here verely was matrymo-  
ny honozably auauuced, where Chyist  
hym selfe wyth his mother & his discy-  
ples were pꝛesent at it. Chyist here co-  
fyrmeth matrymonye, whyche he or-  
dened wth the fyꝛste father, when the  
fyꝛst

after the Epphanye.

Jo. x. c.

fyrst mā was create, & two shuld be in  
one flesh. Here agayne wyth his pre-  
sence wyth hys dyscyples and moether  
whiche made this maryage, & was ste-  
warde for the prouision of thynges &  
longed vnto it, or was cheselye occu-  
pyed about the. Therfore this mary-  
age seemed to be of some of theyr kyns-  
folkes or fryndes, that it was necessa-  
ry for Marye to do the offyce of a mo-  
ther of housholde, and to mynister the  
thynges whiche were very pooze and  
small, for in the myddest of dynet ac &  
maryage they wated wyne. These ma-  
ryages were not of Chyriste, but of the  
people, of the lawe, yet holden vnder &  
lawe and therfore in the wanted wyne  
that is to saye: the Gospell, they heare  
the lawe and seke ryghteousnesse in it  
whych e yet in dede is verye ypocry-  
sy. Therfore in theyr purpysca-  
tion they vsed syre pottes full of wa-  
ter, that is to saye full of the letter of &  
lawe, keepynge alonelye the lawe out-  
in it wardly,

On the seconde Sondaye  
wardlye, not in sprete, but as soone as  
Christe commeth with his worde and  
sprete, he chaungeth that water what  
soeuer it is into wyne, into wine I say  
whiche maketh virgyns and pure men  
vnto euerlastyng lyfe. zacha. ix. Here  
is also an erample to praye set forth  
in Marpe, that we beyng alpye, shuld  
praye for all men, and make interces-  
sion, that God wyl turne the hartes of  
synners, and þe we maye lead a quyet  
lyfe. As otherwysse we haue an aduo-  
cate for oure synnes Iesus Christ syt-  
tyng on the ryght hāde of his father.  
Marpe althoughe she was put backe  
with soze wordes of her sonne, yet she  
ceaseth not to put her truste in hym  
where as she assureth her selfe to op-  
tayne þe she asked, & therfore commaū-  
deth that euery thyng shulde be done  
as he dyd apoynte. The sygnes of the  
prophetes, of Christ, and his Apostles  
were done to no other ende & purpose,  
then to confyrme the worde of God.

As

after the Eppophany.

fo. xci.

As saythe in Moyses, in Heliseus, in  
Helya, here in Christ; and in the Actes  
of the Apostles, dyd many myracles  
for the confyrmyng of the Gospell,  
but where as þe Gospell is now spreade  
abrode throughthoute the worlde, these  
myracles are ceased as thynges not  
nowe necessary. yet I doubt not but  
that such maner of myracles mought  
yet be done yf there were men þe coulde  
do them. Wher as Christ sayd: These  
sygnes shall folowe them that beleue:  
In my name they shall cast out deuils  
they shall speake wpth newe tonges,  
they shall handle serpentes, and yf that  
they drynke any poyson, it shall not  
hurte them, they shall laye theyr han-  
des vpon the sycke, and they shall re-  
couer. Marke the laste. At last Christ  
is at hande in al oure necessytes, whe-  
ther they be corporall or spretuall, and  
in these he turneth all water, that is to  
saye, oure tribulations into wyne, the  
whyche nothyng is sweeter then wyth  
in iii a patient



On the thyrde Sondaye  
a patient mynde to beare and suffer al  
thynges.

The Pystle on the.iii. Son-  
daye after þe vtag of the  
Epyphanye. Ro-  
mayns. xii.



Bethē. Be not wyse in  
poure owne oppnyngs.  
Recompence to no man  
euel for euel, proupyde before hād  
thynges honest in the syght of al  
mē, pf it be possyble. Yet on your  
partes haue peace wyth all men.  
Derely beloued, auēge not your  
selues: but gyue roome to the  
wzath of God. For it is writtē.  
Vengeaunce is myne, and I wil  
rewarde, sayth the Lord. Ther-  
fore pf thyne enemy hunger, fede  
him, pf he thirst, gyue him drink.

For

after the Epphany.

Jo. xcii.

For in so doyng þe ſhalte heape  
coles of fyre on þys heade. We  
not overcome of euell, but over-  
come euell wyth goodnes.

Seke the expolycion of this les-  
son, aboue in the seconde Sondaye  
where because it folowed the lesson of  
that daye it was at large declared.

The Gospel on the. iiii. Son-  
daye after the vtras of þe  
Epphany Mat-  
thew. vii.

**W**hen Jesus was com-  
me downe from the moun-  
tayne, moche people fo-  
lowed hym. And lo there came a  
Lepre, and worshypped hym  
sayenge. Master yf thou wylt,  
thou canste make me cleane. He  
put forth his hande, and touched  
hym, sayenge: I wyl, be thou  
cleane, & immediatly the leprosy  
in him was

On the thyrde Sondaye  
was censed. And Iesus sayd vn  
to hym: Se thou tell no mā, but  
go and shewe thy selfe to þ p̄rest  
and offer the gyfte that Moyses  
commaunded in wytnesse vnto  
them. When Iesus was entred  
into Capernaum, there came vn  
to hym a certayne Centurion,  
beseechynge hym & sayenge: Ma-  
ster my seruaunt lyeth lycke at  
home of the pallsaye, and is gre-  
uouslye payned. And Iesus sayd  
to hym: I wyll comme and cure  
hym. The Centurion answered  
and sayd: Syr, I am not worthy  
that thou shouldest come vnder þ  
rofe of my house, but speake the  
worde only, and my seruaunt shal  
be healed. For I also my selfe  
am a man vnder power, and  
haue souldyers vnder me, and I  
saye to one go, and he goeth: and  
to

after the Epphang.

Jo. xliii.

to another come, and he cometh:  
and to my seruaunt do this, and  
he doeth it. When Iesus herde þ  
he meruayled and sayde to them  
that folowed hym: Verely I say  
vnto you: I haue not founde so  
greate faythe, no not in Israel.  
I saye therfore vnto you: þ ma-  
ny shall come from the East and  
West, and shall rest wyth Abra-  
ham, Ihabac, and Jacob, in the  
kyngdome of heauen. And the  
chyl dren of the kyngdome shall  
be cast oute into the vtter dark-  
nesse, there shalbe weppnge and  
gnashynge of tethe. Then Iesus  
sayde to the Centurion: Go thy  
waye, and as thou hast beleued,  
so be it to the. And hys seruaunt  
was healed the same houre.

**I**n this Gospel two meruelous  
thynges be set forth to vs, and  
both

On the thyrde Sondape

both make for fapth, but the laste also longeth to charyte, and the calling of the gentyles. When he had ended hys sermon whyche he made to hys dyscyples in the mount, Iesus boweth hym selfe to the lowlynes of the comen people; that had many sycke folkes to be healed. Amongest these, a certen leper presented hym selfe to the Lorde, whiche besyde forthe was dampned and iudged of the preastes, that he shulde nomore come in þe cōpany of me. But he with a bolde mynde came to oure Lorde Iesus, the true purgfyer of leprosy, & fallynge downe at his knees he sayth: Lorde yf thou wylt thou mayst make me cleane.

Fapth commendeth her selfe to the wyll of God, as sone as it cometh in to a mans hearte, and cometh nye to Chylte, ready to all thynges whether he wyl heale oꝝ naye, it offereth it selfe so muche to the mercye of God, that yf the **LORDE** wylled the man to go  
downe

after the ppphanie. For Christ.  
downe to hell, that he wolde be very  
ready to do it wyth Dauid.

### And Christ touched the leper.

Douteles the proude Pharyse wolde  
not haue done thys, or any other preast  
of Moyses lawe, but Christe wyllynge  
to shewe the true meanyng of þe lawe  
that it was not in the outwarde letter  
but rather in charyte and loue, after  
thys sayenge: I wyl mercye and not  
iudgement: he toucheth the leper and  
maketh hym cleane from hys leprosy.

Sendynge him a way forthwith  
to the preaste. For in the was au-  
thoryte to iudge his leprosy, that they  
shulde iudge whether he was truely  
cleane or naye, and geue for that  
the dewe rewarde, commaunded  
of Moyses, Leuit. xiiii. In wytnes  
agaynst them.

That



On the thyrde Sondaye

That is to saye: That they shulde wytnesse against them selues, that the leper was truly made cleane of Christ and yet they shulde not beleue hym, Howebeit those holy men muste geue wytnes to the truth for ever, although they persecute it & haue neuer so much indignation at it. But that Iesus dyd prohybyte þe leper that he shuld shewe no body, in dede he dyd it for this purpose, to geue vs an example to flee vayne gloire, and vayne laude and prayse, least of thys present thyng he shulde cause the scribes and pharyses to haue the more enuye and hatred at hym, where as he was now come before all thynges to seke the saluation of the Jewes.

But because these thynges chaunced them, that they waxynge blynde, shulde be made blynd altogether, that they shulde the more worthely be reiected and cut of from the vyne, they beynge cause of the same the selues, ther cometh

after the Epphang. Jo. xch.  
commeth another, an Heathen man &  
a Centurion captayne of an hundred  
men, and pzeaseth to Chyste when he  
entred into Capernaum, a man of a  
greater faythe, then euer he founde in  
Israel, prayenge and besechynge the  
Lorde, and sayeth: Lorde my ser-  
uaunt lyeth at home at my house  
sycke on the pallsye, and is euell  
bered.

The Jewe that was y leper sayde:  
Lorde yf y wylt thou mayst make me  
cleane. Surely a token of an excellent  
fayth. But thys Centuryd sayth some  
what moze, because wythoute doute  
he had harde nowe euery where of the  
Jewes, y Messyas was alonely pro-  
mysed to them, and to them also geue,  
for that cause at the begynnyng he as-  
keth nothyng of the Lorde, but alonely  
putteth forthe his cace and chaunce,  
sayenge: My seruaunt. &c. But the  
Lorde y searcher of hertes, perceaued  
strayte

On the thyrde Sondaye  
strate wayes hys burnynge harte, and  
yet tremblyng and fearefull least he  
shulde saye to hym as he had sayde to  
the woman. It is not good to take the  
chyldeys breade, and geue it to dog-  
ges. And wythoute delaye he mabeth  
hym answere.

I wyll come and heale hym.  
Whē the captayne had hard that Je-  
sus wold come into hys house, he say-  
eth to him: Lord I am no Jewe I am  
a Centurion and an Heathen man, a  
man to be abhored of the Jewes for  
two causes, and therfore unworthe  
thou shuldest come vnder my rofe, and  
be defyled with my company. Ther is  
no nede of thy corporall presence, but  
commaunde a worde, for such is  
thy power, and my seruaunt shall  
be healed forthwyth. Thou haste  
angelles and mynysters to whō thou  
mayst comynge thys maner of offyce,  
as I may haue coniecture of my selfe,  
for

fo: I also am a man subiecte to  
 power whose commaundemen-  
 tes I obeye, & it is not necessarie  
 that he hym selfe do all thynges.  
 It is ynough fo: hym & he hath geue  
 out hys auctoryte. Moreouer also I  
 haue souldyers vnder me, by whom I  
 do thynges, whyche it becommenot  
 my selfe to do. Alonely I commaunde  
 them and they obeye my commaunde-  
 mentes. I commaunde thys mā to go  
 this waye o: that, and he goeth. And  
 another that he come to me and he cō-  
 meth. Agayne I saye to my seruaunte  
 on whome I haue pryuate auctoryte  
 do thys o: that, and without delaye he  
 doeth it. yf that my subiectes and ser-  
 uauntes obeye me that am a synner  
 and a very wretched man, howe much  
 moze muste thynne obeye the: When  
 thys Heathen man had thys sayde,  
 Iesus hearde hym and merueyled,  
 not because he knewe not the saythe  
 of the man, but because that he wolde  
 make

On the thyrde Sondaye  
make all men to meruell of his fayth,  
and turnynge hym to the Jewes that  
folowed him, & as vpbrydnyng them  
of theyr incredulyte, he sayde: Thys I  
saye vnto you of a suerte, Hether to  
I haue not found so much fayth  
in my people of Israel, as I fynd  
in thys stranger, whiche neyther  
knewe the prophetes, nor hath hearde  
our doctrine nor yet sene my myracles  
ye set much by poure selues, y<sup>e</sup> ye be y<sup>e</sup>  
chyldezen of the patryarkes, whō God  
hath loued, and that ye be a pecul्यare  
people electe to God, to whom this sal  
uatiō chefely semeth to be promysed.

But thys I assure you, the tyme  
shalbe that manye shal come  
from y<sup>e</sup> farre partes of y<sup>e</sup> worlde,  
whom you shal abhorre as straungers  
breakyng in thzough fayth, and shal  
rest with Abraham, Isaac, and  
Jacob in the kyngdom of heauē,  
and your fathers shal knowe the for  
lawfull

after the Epphange. Jo. xviij.

lawfull chyldren, and shal allowe them  
to theyr table as partakers of everla-  
stynge felycyte. Contrarywysse þe chyl-  
dren of the kyngdome which after the  
kinred of the fleshe, come of Abraham  
Isahac and Jacob, for theyr incred-  
ulte, shall alonely not be receaved vn-  
to that happye feast, but they shall  
be also caste out into outwarde  
darkenes, whiche befoze wolde not  
loke vpon the lyght offered vnto the.  
Then shall they suffer paynes for theyr  
infydelyte, wepyng & gnasynge  
theyr teth, now vnderstanding to late  
fro what a greete blysse throughe theyr  
enalyse they are fallen awaye, & enuie  
shall sharpe theyr sorowe, when they  
shall se straungers admytted to that  
felycite and honoure, that was promy-  
sed to them.

When Jesus had sayde these wo-  
des to the Jewes, for to cōfyrme theyr  
fayth in his worde with a myracle, he  
n turned



On the thyrde Sondag  
turned hym to the Centurio and sayd:  
go thy waye and as thou haste  
belened so be it vnto the. Decla-  
rynge certenlye that he gaue not thys  
health nether for kynnedes sake, nor  
for merytes sake, but alonelye for  
faythes sake, which he desyred in ma-  
ny of the Jewes. The thyng folowed  
his worde, for it was perceaued that  
sodenly the same tyme, the Centurios  
seruaunt was deliuered of his disease,  
that no man shulde suspecte þ it was  
done by chaunce or by the helpe of phy-  
sicians. For as no man is sodenly de-  
liuered from leprosie after the course  
of nature, so the pallsye leaueth not a  
man sodenly. This acte of Chyrist with  
the Centurion longeth to the callynge  
of the Gentyles, and sygnifyeth þ the  
Jewes were to be reiecte, as the shears  
of the prophetes, and at last of the true  
sonne and heyre. These thynges byd  
Chyriste all aboute in the scripture set  
foyth vnto the, that they shulde be cast  
awaye

after the Epiphanye. . . . . fo: xcviij.  
alwaie altogether as the electe people  
of God. Howe this castinge out of the  
chyl dren of the kyngdō maye be done,  
that is to saie: of the people that go  
aboute to be saued by theyr woꝝkes,  
loke in the Epistle to y<sup>e</sup> Romamans.  
Rom. ix. and. x. And also that the Gen  
tyles shall come vnto the kyngdom, it  
hath bene all aboute spoken of befoze  
in the pꝛophetes and Psalmes. Also  
Capernaum agreeth with this electiō  
of the Gentyles, foꝛ thou hast Esa. ix.  
The lande of zabulon, and the land of  
Nephthalim, in whose boꝝde was Ca  
pernaum, the waye of the see beyonde  
Jordane of Galile of y<sup>e</sup> Gentyles. The  
people which walked in darknes, hath  
sene a greate lyght, & lyght is spronge  
to them that sate in the regyon of the  
shadowe of death. Also. Esay. xlix. I  
haue geuen the into the lyght of the  
Gentyles that thou shuldest be my  
saluation vnto the bittermooste parte  
of the earthe. Psalmus, c. and. xvi.

n ii Dayse

On the thyrde Sondape  
I prayse ye þ Lord of gentyles, prayse  
ye the Lord of all people. ii. Regū. xii.  
Thou shalt kepe me into the heade of  
the Gentyles. And the people whome  
I knowe not shall serue me, straunge  
chyl dren shall come and present them  
selues to me, in the hearynge of y ear  
they shall obeye me. xc. Therefore Lord  
I shall prayse the in the gentyles, and  
shall synge to thy name. Agayne. Esa.  
xi. There shall ryse the rote of Jesse, &  
it shall ryse to gouerne the Gentyles,  
and the Gentyls shall trust in it. And  
in this Gospel sayeth oure sauoure  
Many shall come from the East and  
west and shall rest with Abraham. xc.  
But this chaunceth to the Gentyles  
of mercy, that they shulde not therfore  
reioyse of theyr owne, as though they  
had deserued it, & fal agayne from the  
roote, whiche I beseeke hym to auoide  
that hath promysed his mercye vnto  
them for ever. Roma. xi.

The

after the Epphany. Ro. xxi.

**T**he Epistle on the. iiii. Son-  
daye after the vras of the  
Epphany. Rom. xxi.

**B**rethren, owe nothyng  
to any man, but to loue  
one another. For he that  
loueth another fulfylleth the law.  
For these commaundemets, I shal  
not comit aduoutry. Thou shalt  
not kyll. Thou shalt not steale.  
Thou shalt beare no fals wytn-  
nes. Thou shalt not desyre, and  
so forth. If there be any other co-  
maundement, they are all com-  
prehended in this sayenge: Loue  
thy neyghboure as thy selfe:  
loue hurteth not his neyghbour.  
Therefore loue is the fulfyllinge  
of the lawe.

**T**his is al togeather a lesson of  
exhortation, styrreng, and pro-  
n in wokeyngs

On the fourth Sondape  
uokynge vs to byrnye forth the fru-  
tes of fayth, but he doth that as bryfe-  
ly as he can, concludynge all the fru-  
tes of fayth in charyte whych is verpe  
often remembred in scripture. Here  
again he stoppeth theyr mouthes whi-  
che powre oute wast wordes and dan-  
derous, that the preachers, I save of  
the Gospell, doeth dysanull and set  
naughte by good workes. Do thou  
good man, that Paule wylleth here to  
be done of all men. And thou shalt ne-  
uer fulfyll the lawe, the charyte which  
commeth of the sprete beyng awayne,  
thys Paule sayeth. i. Corinth. xiii. Et-  
tollynge the excellency of charyte, pro-  
fyte and stablenes. If I speake wyth  
mens tonges and Angelles and haue  
no charyte, I am as sounbyng brasse  
or as a tynklynge cymbale. And yf  
I can prophete and knowe all my-  
steryes and all science, and yf I haue  
also greate faythe that I can remoue  
mountaynes and haue no charyte, I  
am

am nothyng. And yf I dyscrybute  
 vnto the poore all my substance, and  
 yf that I offer my body euen to burne  
 & yet haue no charyte, it profiteth me  
 nothyng. Charyte is patient, is gen-  
 tle, charyte enuyeth not, doth nothyng  
 bradwylde, is not proude, is not  
 desyrous of honoure, seeketh not hye  
 owne, is not angry, thinketh none  
 euell, reioyseth not vpon vngodlynes  
 but reioyseth in the trueth. Charyte  
 abydeth euer, where as God is charite  
 as sayncte Iohn sayeth: He that aby-  
 deth in charyte, abydeth in God, and  
 God in hym for euer.

This therefore is the summe of the  
 whole lawe of Moyses, and of Chri-  
 sten relygion, as Chyriste sayeth hym  
 selfe to the Scrybe: Loue thy Lorde  
 God w<sup>th</sup> al thy hart &c. and thy neygh-  
 bour as thy selfe, for in these two co-  
 mandementes hange al þe prophetes  
 & the law. For he þe loueth God loueth  
 also his neyghbour. But he þe loueth  
 n iii not



On the fourth Sondag  
not his neyghboure whome he seeth  
he shal neuer loue God whom he seeth  
not, he is therfore a lyer and a murder-  
er, as his father the deuill is. Ther-  
fore loue is the whole fulfyllinge of  
lawe, for it geueth both God and his  
neyghboure þ which is the 1<sup>st</sup>. Ther-  
fore God in þ olde tyme refused many  
sacrifyces of the people, that trusted  
in theyr owne iustyce, for they were  
done without fayth and charyte, lyke-  
wise as we se all about in the Gospell  
where Christ sayeth to the pharisees:  
I will haue mercye and not sacrifice  
Let vs heare therfore and do þ worde  
of God, and then we shalbe safe. Amen.

The Gospell on the fourth  
Sondag after the feast  
of the Epiphany, the  
viii. Chapter of  
Matthee.

The

**W**hen Jesus entred into a  
 shyppe, and hys disciples  
 folowed hym. And be-  
 holde, there arose a great storme  
 in the See, in so muche that the  
 shyppe was byd wyth waues: &  
 he was a slepe, his disciples cam  
 vnto hym and awoke hym, say-  
 enge: Master, saue vs, we pe-  
 ryshe, he sayde vnto them: Why  
 are ye careful, o ye of lytle fayth?  
 Then he arose and rebuked the  
 wyndes and the See: and there  
 folowed a greete calme, and the  
 men meruayled, and layd: What  
 man is this, that both the wynd-  
 des, and See, obey hym.

**A**fter Chyſt had done so great  
 myracles in sight of his Apo-  
 stles, that they myght safely perceaue  
 by them that he was some what more  
 then

On the fourth Sondaye  
then a man, he wolde also proue the  
fayth of his Apostles, and therefore  
goeth into a shyppe, to rowe ouer  
the see, into the contrye of the Gerge-  
senes, to do ther lykewyse some stran-  
ge thyng, that had not ben harde nor  
sene. And whyle he was rowyng  
the water was so troubled wyth  
a tempeste, that roase sodenlye,  
that the waues ouerwhelmed  
the shyppe. And Iesus in the  
meane whyle slepte.

Here Chyist after an obscure fashio  
sheweth in what greate patell mans  
welth is, as often as they slepe and be  
neglygent, flattered with the p[ro]fyttes  
and pleasures of this worlde, whiche  
haue taken vpon the Chyistes steade.  
But in these tempestes, where remedy  
shulde be sought the discyples teach  
vs, for they as men out of theyr w[is]-  
domes for feare, they stee v[er]-  
ge Iesus, and  
saye hym. Where also certenlye oure  
frayelnes

after the Epphang. Jo. cii.

frayelnes is confortyd w<sup>th</sup> the consolation of the Apostles and they saye **LORDE** saue vs, we peryshe, the Apostles yet beleued hym not but onely to be a man, therfore they beleue not that they coulde be sure, excepte he were wakyng. Therfore **JESUS** wyllynge to make them bolde and valyaunte agaynste all temptation of all aduersyte, be it neuer so fearce & cruell blampnge they? greate fearfulness, sayd vnto them: **Why** be ye so feared, ye men of lytle faythe. As though he shuld saye: it was mete that you shulde not haue bene afrayed, whych hath sene so many myracles, & harde my doctryne: as though Gods helpe wolde haue sayled you, at any tyme, yf that you had stedfastly beleued, which I perceaue is not so stronge in you as it ought to haue bene. After that he had thus rebuked hys dyscyples he arose, & he myght shewe hym selfe the **LORDE** of all elementes:  
And

On the fourth Sondaye

And blameth the wyndes and y  
see, and foztthwyth the tempeste  
ceased, and there folowed a mer-  
uelous calme, that it myghte be the  
more euydent, that these thinges were  
not done by mans power, but by the  
power of God. Therfore dyd he thys  
wylth the see, which as ther is nothyng  
more troubelous oꝝ more outragious  
then it is whē it is moued, so yet at the  
commaundement of the Lorde it was  
sodenlye turned into a greate calme  
which playnly setteth forth his omni-  
potēt power. But hys disciples & other  
were in the shyppe, meruelynge great-  
lye at suche a straunge thyng, sayde:  
What maner a man is this: that he  
wylth him selfe so great in euery thyng  
It can not be but that he is somewhat  
more then a man, foꝝ not alonely dy-  
teuiles and deuels, but also the wyndes  
and sees obeye his commaundemen-  
tes. By this maner of example hath  
our moost gracyous sayoure taught  
vs

after the Eppphany.

Jo. ciii.

vs, that as often as the stormes of temptation and persecution shewe theyze malyce agaynst vs, that we shuld seke helpe no other where, but of hym. For all trouble shall turne vnto quyetnes, yf he be watchynge amongst vs.

Then these thynges haue we of this gospel. I leaue allegories to be sought out of other men. First that our weaknes is confor ted, by y<sup>e</sup> weaknes of the Apostles. The seconde, y<sup>e</sup> al trybulati- ons are a tryall of oure fayth. The. iiii. that althoughe God helpe not forth- wyth, because he wyl trye vs more per- syghtly, yet he leaueth vs not, but an- one he confyrmeth oure faythe. The fourth, the scripture witnesseth that al thynges be subiecte to Christ, therfore let vs beleue in him euer, althoughe we se no confor te to escape.

**C** The Epistle on the. v. Son-  
daye after the vras of the  
Eppphany. Collos. iiii.

Brethren

On the fyfth Sondaye



Ethere, Nowe as elect  
of God, holpe & beloued  
putte on the tender mer-  
cye, kyndnesse, humblenesse of  
mynde, mekenes, long sufferynge  
forbearynge one another, forge-  
uynge one another. If any man  
haue a quarel to another, euē as  
Christ forgauē you, euē so do ye:  
aboue all thynges put on loue,  
whiche is the bonde of perfytenes  
And ꝑ peace of God rule in your  
hertes: to ꝑ whiche peace ye are  
called in one body: & se that ye be  
thankfull. Let ꝑ word of Christ  
dwell in you plenteouslye in all  
wysdome, teache & exhorste your  
owne selues in Psalmes, & hym-  
nes, and sprituall songes: which  
haue fauoure with the, synging  
in your hertes to the Lorde. And  
all thynges whatsoeuer ye do in  
worde



After the Epiphany. Fo. ciii.

worde or dede, do it in the name  
of the Lorde Jesus: geuyng tha-  
kes to God the father by hym.

**A**lso this is an Epistle of exhor-  
tation, lyke wylse teachyng vs,  
what frutes fayth bringeth forth. And  
therfoze doeth Paule speake so curte-  
ously to the Collossians: He commaū-  
deth not, he cōstrayneth not, he threa-  
teth not, as the masters of the law are  
wonte to do, but rather lounge in-  
treateth them and calleth them wylth  
swete wordes, by benefytes and grace  
receaued of God, and by the example  
of Chyist, fo: it becōmeth chyste men &  
they do all thynges wyllynge & wylth  
a pleasure, not fo: feare or payne, no:  
fo: hope or desyre of rewarde, whiche  
hath often tymes be spoken of before.  
Neuertheles yet it becōmeth the to be  
indued as the the electe of God. Ther  
are two maner of garmētes of Chyist  
mē, one of fayth & another of charyte.

Of

On the tenth Sondaye

Of the fyrst Christ sayeth: frende  
why enteredst thou in not hauing thy  
marriage garmēt: therfore thou shalt  
be cast out into outwarde darknesse.

The seconde is of charyte, wherwyth  
euery Christen man oughte, lyke wyse  
to be arayed, as that good and neces-  
sarpe garment, wherwyth we ought to  
cloth oure neyghboures and they vs.  
So þ vnto Christē men pertayne ne-  
cessarely these two maner of garmen-  
tes: þ is to saye, fayth & charyte. Of þ  
laste Paule speaketh here, shewynge  
what maner of aparel becōmeth Chri-  
sten men, & wyth what garmentes we  
ought to shewe our selues to þ worlde  
not with sylkes and beiuettes or cloth  
of golde, but rather afoze the worlde  
let vs glyster and shyne in this aparel  
that of loue we counte the nede of our  
neyghboures to be oure owne, and that  
we be benefycyal and profytable to al  
men. Therfore lest any man shulde  
saye, what be those garmentes, & those  
workes

after the Epiphanye. fo. cb.

workes, which we ought to be clothed with the Apostle expresseth the strayne payenge. Be mercyfull wyth all your harte and inward affectiō, and this is that he sayth: The bowels of mercye. For it is not ynoughe for Christen mē, to be mercyfull in an outward shewe of workes, but it is necessarye that mercye come forth out of the inward affection of the harte, as it is in fathers and mothers when y they se theyr chyliden in payrell. Therefore with this worde Paule reiecteth and setteth asyde all the lyfe and mercye of hypocrytes, as unprofytable.

Meekenes is that vertue of mynde, wherby euery man counteth hym selfe lowest of all men, and euery other better then hym selfe.

Mildnes is contrary to angre, with the which whē the mynde is strengthened it is not easely moued to angre, and yf it be moued it falleth strayne waye in agayne, it breaketh no waye out into  
o cursed

On the xvjth Sondaye  
curfed speakynge.

**P**atience. That we shulde not  
once thynke of vengeaunce, but ra-  
ther suffrynge one another and forbe-  
arynge one another.

**I**f any man haue a quarell a-  
gaynst a man. &c

**W**yth these wordes Paule hathe  
once taken awaye all stryues and plea-  
dyng at lawe, amongeste Chyristen  
men. So that it is not lawfull for a  
Chyristen man to chalenge hys owne,  
by pleadynge at the lawe, but al thyn-  
ges muste be forgeuen and pardoned,  
as our sauoure Chyrist dyd, in whom  
we do glory and reioyce.

**B**espyde al these thinges haue  
charyte, whyche is the bonde of  
perfection.

**L**oue is the onely thyng that cou-  
pleth all these thynges together, as it  
is playne. i. Cor. in. xiii.

**A**nd let the worde of Chyriste  
dwell

after the xxxv banke.

Forcht.

well plenteously in you in all  
wysedome.

Althoughe in the worlde is muche  
trouble and aduersyte, yet let Chyssen  
men kepe peace in their hartes, and be  
thankfull. He speaketh not here of  
thankfulness towarde God, but ra-  
ther of thankfulness towarde men, &  
we do recōpence agayne benefytes, w  
such a mynde as we receaued thē, lest  
we be inclyned to take, and not to geue  
for it is better to geue then to take.

And let the worde of God a-  
byde in you abundantly.

That is to saye: receaue none other  
doctryne but þe doctryne of Chyist. Or  
see that the preachers of the worde be  
prouyded for amongest you, w double  
honoure, as þe scripture sayeth: Thou  
shalt not mesell þe mouth of thyne ore  
þe treadeth out the corne in þe floure & the  
workmā is worthy of his reward. L. ti-  
mo. v. In al wysdō, þe is to say: let þe  
worde of God be so aboundat amongest  
o ti you

On the fyfthe Sondaye  
you Christians, that the hearers may  
be made wyle by it, buyldynge theyr  
house vpon the rocke which is Christ.

Teachynge & admonyshynge  
one another with Psalmes hym-  
nes, and spretuall ballettes.

The vnfaithfull are here taught  
they maye beleue: the godly are admo-  
nyshed, that they maye stande stedfast  
in the doctrine of god taught vnto the  
Notwithstandynge, here is to be no-  
ted, whether the worde of the Lorde be  
to vs as a songe of musycke whyche  
is songe with a pleasaunte and swete  
armony. &c. Ezech. xliiii. By the which  
thou mayeste perceaue thys maner of  
musyck that the Apostle wylleth vs to  
vse, doth dyffer from those songes and  
boyces in whyche nothyng is regar-  
ded but the sounde. No man teacheth  
ner can teache other by such maner of  
songes, but only vse it to satisfye their  
couetous & greedy appetyte, in whyche  
nether

nether Goddes gloꝛe is soughte, noꝛ  
theyꝛ neyghboures edefyed. &c. Syn-  
gynge thankfully vnto God in youre  
heartes. No man ought to synge to  
God constraigned, but frelye, wher as  
his people ought to come to him glad-  
lye and cherefullye, geuyng thanks  
vnto hym. But at this pꝛesent daye  
where synngynge of Psalmes is vsed,  
whether it be done as a prayse & than-  
kelgeuyng vnto the Lorde oꝛ no, I  
leauē it to the iudgemēt of the churche  
of God. Also the songes of Chꝛistē mē  
must be acceptable to the hearers that  
they maye be harde of them w<sup>th</sup> swete-  
nes and frute, they ought not to be fo-  
lyshe noꝛ greuous to heare, oꝛ baudye  
oꝛ tryfelyng and vncōmely.

Synngynge to ꝑ Lorde in your  
harte.

The meanyng of all these wordes  
is, ꝑ the word of God maye so abounde  
and encrease amongst Chꝛisten men,  
that oure whole delyte and pleasure  
o iii maye



On the fiftth Sondaye  
mape be therein, and that we speake of  
it, syng of it, haue medytation in it  
and that after suche a sorte, that it be  
done in all wysdome, and to the edify-  
enge of all men, so that it mape be  
harde frutefully and folowed earnest-  
lye. And that it mape be sweetely songe  
wyth deuotion of mynde & burnynge  
affection of the harte, to the laude and  
prayse of the Lorde, and that there be  
no fayned noz colde deuotion in it.

And whatsoeuer ye shal do in  
worde or dede, do all thynges in  
the name of Jesu, geuyng thankes  
to God & the father through  
hym.

All Chyristen mens workes and out-  
warde dedes oughte to be done in the  
name of Chyrist, that is to saye: with an  
vndouted fayth in Chyrist, which is not  
of our selues, but of God, and so to be  
haue our selues in al our busynes and  
doynge. Therfore also let vs geue  
than-

after the Epiphany. Jo. cxiij.  
thankes to him for his great benefy-  
tes, & let vs ascrybe all prayse to hym  
whych is blessed for euer and euer.

**T**he Gospell on the .v. Son-  
daye after the vtas of the  
Epiphany. Mat. xiii.

**I**esus sayde to his discy-  
ples. The kyngdome of  
heuen is lyke vnto a mā  
that sowed good seede in  
hys felde, but whyle men slepte,  
there came his foo, and sowed ta-  
res amonge his wheate and wēt  
his waye. When the blade was  
spronge vp, & had brought furth  
frute, then appeared the tares al-  
so. The seruauntes came to the  
housholder, & sayde to hym. Syr  
didest thou not sowe good seede in  
thy close, from whence then hath  
it tares? He sayde vnto them.  
The enuyous mā hath done this  
o iiii Then

On the fyfth Sondaye

Then the seruauntes sayd vnto hym. Wylt thou then that we go and gather them? And he sayde naye, lest when ye go aboute to weede out the tares, ye plucke vp also with them the wheat by the rotes, let both grow together tyl haruest come, and in tyme of haruest, I wyl saye vnto my reapers Gather ye fyrst the tares, & bind them in sheues to be burnte: but gather y<sup>e</sup> wheate into my barne.

**O** Christe hym selfe dyd expounde thys Gospell to hys Apostles. Wherefore it is no nede to adde any o<sup>r</sup>ther thyng, but alonelye to note his wordes. Where as the dyscyples vnderstode not the parable of the tares, therfore when Iesus had left the people, and was come home, they came to hym, sayenge: Lorde, interprete vs the parable of the tares. And Christe sayeth

sayeth: He that soweth good seede is the sonne of man. And þe felde is þe worlde. The good seede are the chyldren of the kyngdome. But the tares are the wycked. And the enemye that soweth the, is the deuell. The haruest is the ende of the worlde. The reapers are the angelles. Then as the tares are gathered togeather and burnt in the fyre, so it shall be in ende of the worlde. The sonne of man shall sende forth his angelles, and they shall gather together oute of his kyngdome all slaunders and geuers of euell exāples, & those þe commytte vngodlynnes: and cast the into a fornace of fyre, where shall be wepyng and gnashyng of teth. But the godly shall chyne in the kyngdome of my father as the sunne. The seruantes þe wyl gather together the tares afore the tyme come, are they whiche yf they? neyghbours commytte any offence agaynst the, as defamyng the, or takyng away they? goodes, wil straye without

On the Sondape

without fauoure or mercy prosecute & folowe the matter euen to the death.

Where as the father of the household wolde not that men shulde so greedely seke theyr death, but rather an amendment, and that by pacyence to se if they wold repente and amend, & so straws be turned into wheate. Dauid did not kyl the wycked fornicatoure, but onlye did excommunicate hym, and caused him to be put from the company of the faythfull congregation, vntyll the tyme he repented, and then receaued him agayne. So that by this parrable Christ doth not take away excommunication, for then shoulde he haue ben agaynst him selfe, in many places and the Apostles also: but he wyl that they that are offenders shulde be gently bozne wythall of theyr brethren, & that they shulde be mercyfull to them, as theyr heauenly father is mercyfull. Mynge befoze oure eyes, the example of the woman, taken in fornicatio, that

called Septuagesima.

Jo. xx.

that he that is without synne may cast  
the fyrst stone.

**T**he Eppistle on the Sondaye  
after weddyng goeth out  
called Septuagesima.

i. Corin. ix.

**B**rethren, perceave ye not  
howe that they whyche  
runne in a course, rûne al,  
yet but one receaueth þ reward  
runne so that ye maye optayne.  
Every man that proueth may-  
stryes absteyneth frō al thinges:  
& they do it to obtayne a corrup-  
tyble crowne, but we obtayne an  
+ vncoꝛruptyble crowne. I ther-  
foze so rûne, not as at an vncer-  
taynethine, so fight I not as one  
þ beateth þ ayze, but I tame my  
body, & bypnye it into subiectiō:  
lest

On the Sondaye

leſſe after that I haue preached  
to another, I my ſelfe ſhulde be  
caſt a waye. Brethren I wolde  
not that ye ſhuld be ignorant of  
this þ your fathers were all vn-  
der a cloude, & al paſſed through  
the ſee, and were al baptysed vn-  
der Moſes, in the cloude and in  
the ſee, & dyd al eate of one ſpiry-  
tuall meate, and dyd all drinke  
of one maner of ſpirytual drinke.  
And they dronke of þ ſpirytual  
rocke that folowed them: whych  
rocke was Chriſt.

**D**Aule here enſtructeth a Chry-  
ſtian runner, howe he muſt be  
free, and abſtayne frome all thynges  
whych maye let his runnyng or weſt-  
lynge: lykewyſe as oure earthlye run-  
ners and weſtlers, abſtayne from all  
thynges þ maye hyndre theyr courſe, &  
yet runne but for a corruptible crowne  
and



called Septuagesima. Fo. cxi.

and rewarde, whiche shall petyche.  
Howe much moze they ought a Chri-  
stian runner to renounce al such thyn-  
ges as shulde let hym in his iourneye.  
whiche runneth not for acoꝛruptyble  
rewarde, but for þe euerlastyng crowne  
in the kyngdome of heauen: oꝛ els he  
shuld rñe at an vncertayne marke, &  
shuld stryue in bayne as one beatyng  
the ayze. But a mā must in this game  
subdue hys bodge, and byrynge it into  
bondage, þe is to saye: represse all euell  
affections, and truelye to abstayne fro  
all impedimentes, þe we do not: anne  
in bayne wyth many other, whych al-  
onely in woꝛdes and pꝛeachyng boast  
them selues to be þe Apostles of Christ  
but in dedes they perfoꝛme nothyng  
at all, and these men where as they  
pꝛeache to other what they oughte to  
do, they them selues care nothyng for  
the same, and so become meꝛepꝛobate.

But that many euen fro the begyn-  
nyng of the woꝛlde haue wrestled and  
runne

On the Sundaye

runne in bayne, Paule nowe proueth  
with a terryble example, which ought  
woꝛthely to feare al mē. Where as ma  
ny yet now adayes do runne, but al re  
ceauē not the rewarde. For ꝑ Israely  
tes, sayeth he: of whome ther were syre  
hundꝛeth thousand mē, dyd al in dede  
runne in the waye of the Lorde, ꝑ is to  
saye: in the woꝛd & fayth of him, ꝑ they  
altogether vnder that godly cloude, &  
thoꝛowe the see shulde passe: yet amo  
ngest so many thousande whiche ranne  
togeather, two alone gate the rewarde  
Josua and Caleb, whom it chaunced  
alone to enter the lande of promyse.

Therfoꝛe we oughte to gloꝛye in no  
thinge agaynst ꝑ Lorde, but he ꝑ stan  
deth let hym beware he fal not, & so let  
one of vs beare anothers infyrmyte.

The passynge thꝛough the see:  
that were vnder the cloude, that  
al eate one maner of meate, and  
all dꝛonke of one stone, it dyd pro  
fyte

called Septuagesima. Fol. cxii.  
syte them nothyng, but after, when þ  
they synned, all perpyshed in þ deserte.  
Therfoze we had nede to se þ we gloze  
not to much in outwarde sygnes and  
tytles, for all be not Chyristen men that  
be washed wpyth water, neyther be all  
Chyristen men that be partakers of the  
body of the Lorde.

All that were to be saued fro the be-  
gynnyng of the creation, be saued by  
one maner of faythe in God, & in hys  
sonne Iesus Chyriste. They beleued in  
the stone folowynge them. But we in  
the stone pzeent & exhybyted vnto vs  
and that stone is Chyriste. Therfoze he  
that now we wyl buylde, let hym buyld  
vpon it, and neyther floddes noz wyndes  
shall ouerthrowe hys house, and  
he shall be safe and blessed for ever. For  
thermoze, of baptyisme howe it is  
a sygne of passynge fro death  
to lyfe, rede þ fyrte chap-  
ter to the Romaynes.

The

On the Sondaye  
The Gospell on the Sondaye  
called Septuagesima.  
Mathewe. xx.

**I**esus sayde vnto his discy-  
ples: The kyngdome of  
heaven is lyke vnto a mā  
that is an housholder, whychē  
went out early in the mornynge  
to hyre labourers into his vyny-  
parde, and he agreeth wyth the  
labourers for a peny a daye, and  
sent thē into his vynyparde. And  
he wente oute aboute the thyrde  
houre, and sawe other standyng  
ydle in the market place & sayde  
to them: go ye also into my vyn-  
parde, and whatsoeuer is ryght  
I wyll geue you. And they went  
theyr waye. Agayne he wēt out  
about the syxt and nyntē houre  
and dyd lyke wyse. And he went  
out

called Septuagesima.

Jo. cxiij.

out aboute the eleuenth houre, & founde other standynge ydle and sayd to the: Why stande ye here all the daye ydle? They sayd vnto hym: because no man hath hyred vs. He sayde vnto them: Go ye also into my vyneyarde, and whatsoeuer shall be ryghte that shall ye receaue. When euē was come the **LORDE** of the vyneyarde sayde vnto the steward, call þe labourers, and geue them theyr hyre: begynne at the laste, till thou come to the fyrste.

And they whych were hyred aboute the eleuenth houre cam and receaued euery man a peny. The came the fyrste, supposynge that they shulde receaue more, & they lyke wyse, receaued euery man a peny. And whē they had receaued it, they grudged agaynst the

p good

On the Sondaye

good man of the house, sayenge:  
These laste haue wroughte but  
one houre, & thou haste made the  
equal vnto vs, which haue borne  
the burthen, and heate of þ̄ daye.  
He answered to one of them, say-  
inge: Frende, I do the no wrong  
dyddest thou agree with me  
for a peny? Take that which is  
thy dute and goo thy waye. I  
wyl geue vnto this last as moch  
as vnto the. Is it not lawfull for  
me to doo as me lyst with myne  
owne? Is thyne eye euell because  
I am good? So the laste shal be  
fyyste, & the fyyst last. For many  
are called, & fewe are chosen.

**U**n drawe þ̄ parables of Christ  
alwayes to allegories, is not  
the moost surest waye, for asmuche as  
they agre at all tymes in euery point  
and specially those which be plaine of  
them

called Septuagesima. Fo. cxiij.  
them selues, or expounded of Chyiste,  
as he expoundeth for the mooste parte  
all his symplytudes.

Of the vyneyard of this housholder  
reade in p. v. of Esay, which wher as p  
owner loked for wyne of it, it brought  
forth no frute. He set it at naught, and  
planted another vyneyarde and hyr  
red workemen into it, as ye se here.

Therefore thys parable maketh for  
the comparyson of the Gentyles wyth  
the Jewes, so that the people whych  
labored to be saued by the workes of  
the lawe, and not rather by mercy and  
fayth, is made equal wyth the people  
of the Gentyles, whych wente not ab-  
out any suche thynges, but rather by  
the lawe of nature to satysfy the lawe  
wytten.

This greueth the people of the lawe  
that is to saye: all the laborers in the  
vyneyarde of God wythoute faythe  
and charyte, which deceaue the people  
with their bysers & clokes of ypocrysy  
p ii therfore



On the Sondaye

therfore they grudge that for theyre  
wozkes they are put backe, sayenge:  
Howe is it sayd (saye they vnto þ  
owner of the vyneparde) þ thou  
guyest vs but a penye, whyche  
haue laboured al the whole daye  
and at the dayes ende thou ma-  
kest them þ came last to worke,  
in rewarde wyth vs, that came  
 fyrste.

The Pharysaycal people, these holy  
ones in all theyr doynges they clayme  
a rewarde dewe for theyr wozkes, ther-  
fore they be worthely reiected, as ye se  
an erample in the Pharyse, & the pub-  
lican prayeng together in the temple.  
Therfore this parable serueth to thys  
purpose, that the Gentyles which cam  
last to þ knowledge of God, be made  
 fyrst, because they beleue in God and  
in his sonne Iesus Chyst, and that of  
mercy they be receaued. But the fyrst,  
that is to saye, the Jewes, the people  
of

called Sexagesima.

fo. crb.

of workes to whome Christe was promysed and also sente, they not bele upnge hym, are made laste. Therfore sayth Christ vnto them: Mercelye I saye vnto you: that harlottes & synners shal come before you into the kyngdome of God. And saynt Paule sayth: The leupnges and outcastes shalbe saued.

**T**he Epistle on the Son-  
daye called sexagesima.  
ii. Cozin. xi.

**B**rethre: Ye suffre fooles  
gladlye, because that ye  
yourselues are wyse, for  
ye suffer euen yf a man bypnge  
you into bondage, yf a man de-  
uoure, yf a man take, yf a mā ex-  
alte him selfe, yf a mā smyte you  
on the face. I speake as concer-  
nyng rebuke, as though we had  
p iii bene

On the Sondaye

therfore they grudge that for theyr  
workes they are put backe, sayenge:  
Howe is it sayd (saye they vnto þ  
owner of the vnyuerde) þ thou  
guyest vs but a peny, whych  
haue laboured al the whole daye  
and at the dayes ende thou ma-  
kest them þ came last to worke,  
in rewarde wyth vs, that came  
fyyste.

The Pharysaycal people, these holy  
ones in all theyr doynges they clayme  
a rewarde dewe for theyr workes, ther-  
fore they be worthely reiected, as yse  
an example in the Pharyse, & the pub-  
lican prayeng together in the temple.  
Therfore this parable serueth to this  
purpose, that the Gentyles which cam  
last to þ knowledge of God, be made  
fyyste, because they beleue in God and  
in his sonne Iesus Chyist, and that of  
mercy they be receaved. But the fyyste,  
that is to saye, the Jewes, the people  
of

called Seragesima.

fo. crb.

of woꝝkes to whome Chꝛyste was pꝛo-  
myſed and alſo ſente, they not bele  
uynge hym, are made laſte. Therfoꝛe  
ſayth Chꝛiſt vnto them: Mercelye I  
ſaye vnto you: that harlottes &  
ſynners ſhal come before you in-  
to the kyngdome of God. And  
ſaynt Paule ſayth: The leuynges and  
outcaſtes ſhalbe ſaued.

**T**he Epistle on the Son-  
daye called Seragesima.

ii. Cozin. xi.



**R**ethꝛē: Ye ſuffre fooles  
gladlye, becauſe that ye  
yourſelues are wyſe, foꝛ  
ye ſuffer euen yf a man byꝛnge  
you into bondage, yf a man de-  
uoure, yf a man take, yf a mā ex-  
alte him ſelfe, yf a mā ſmyte you  
on the face. I ſpeake as concer-  
nyng rebuke, as though we had  
p iii bene

On the Sondaye

a bene weake. Howbeit wher in so-  
a euer any man dare be bolde, I  
dare be bolde also. They are He-  
bryues, so am I. They are Isra-  
elytes, euen so am I, they are the  
seede of Abraham, euen so am I.  
a They are þe mynysters of Christ  
I speake as a foole, I am more,  
in laboures more abundant, in  
stripes aboue measure, in prison  
a more plenteously, in death ofte,  
of the Jewes fyue tymes recea-  
ued I, euery tyme fortye stryppes  
a saue one. Chryse was I beaten  
with rodde. I was ones stoned.  
a I suffred thyrse thyppe wake,  
nyght & daye haue I bene in the  
depth of the see, in iorneyng ofte  
in perples of water, in perpls of  
robbers, in ieperdyes of myne  
owne natiō, in ieperdyes amōg  
the heathē. I haue bē in perples  
in

in cities, in perilles in wildernes  
 in perilles in the see, in perples &  
 mōge false bꝛethꝛē, in labour &  
 trauaple, in watcþynge often, in  
 hūger, in thyꝛst in fasting oftē, in  
 colde & nakednes, besyde þ̄ thyn-  
 ges which outwarly happē vnto  
 me, I am cōbꝛed dayly, & care for  
 all cōgregaciōs. Who is sycke &  
 I am not sycke? Who is hurte in  
 fayth, & my hert burneth not? If  
 I must nedes reioyse, I wyll re-  
 ioyse of my infyꝛmytes. God the  
 father of our Lord Iesus Christ  
 whych he is blessed for evermore,  
 knoweth that I lye not. *Galatic*

**I**n these wordes of paule we se þ̄  
 wytt & subtylite of the false Apa-  
 stles, in a synguler maner of craft, ex-  
 pressed & set out: also theyꝛ ambytio, &  
 couetousnes, cōnynglye paynted & set  
 forth. This is þ̄ maner of thē, after þ̄  
 true Apostles haue layd a sure founda-  
 p tion of

On the Sondaye

of theyꝝ doctrine, and spent all theyꝝ  
laboure, and brought al thinge out of  
perell and daunger to shewe them sel-  
ues fyrst after this fassion, as me that  
wolde make all thynges moze per-  
fyte and better, and in the meane time  
seke nothyng but fame, laude, & lu-  
cre, and teache all thynges after suche  
a sorte, that they may extenuate & my-  
nysh the laboure and auctoryte of the  
true Apostles, and that suche thynges  
as they do teache, alone maye be had  
in pryce & be regarded. They do so ex-  
tolle and commende theyꝝ owne doyn-  
ges w<sup>th</sup> such goodly & swete wordes, &  
they byyng the myndes of þ<sup>e</sup> ygnorant  
people into maruelous expectation &  
admyzation of them, and of theyꝝ doc-  
tryne. Thus they deceaue the synple  
people, and byyng them in subiection  
vnto them, captuyng the theyꝝ conscien-  
ces to theyꝝ lawes & doctrynes of woꝝ-  
kes, & they do, whatsoeuer they bynde  
them to do, although they beyng be-  
ry soles



called Seragesima.

Ro. cxiij.

cyfoles, teache nothing but folyshnes  
And this is not yet ynough, but they  
rappe and reue al that they can get of  
them, euen to the extremyte. As y<sup>e</sup> pro-  
phete sayth: They deuoure my people.  
Also ye Cozinthpans are fayne  
to suffer thē to take awaye your  
goodes, besyde that ye geue them of  
poure owne good wyll and that abon-  
dantly. Also they auauice them selues  
both aboue vs and you, takynge vpo  
them amongst you very arrogantl<sup>y</sup>e  
and impetuously, but me ye suffer not  
so, for vnder the tytyle of faythe I wyll  
not nor couet not to be Lord ouer you  
yee I haue spent myne owne substāce  
and that whych was geue me of other  
churches in p<sup>r</sup>eachynge & seruyng of  
you, nor I p<sup>r</sup>ferred not my self before  
you, but I vnto you all haue submit-  
ted my selfe as a seruaūt, wher as they  
take seruyce of you, & make you sub-  
iect to them.

More ouer ye suffer also that  
they

On the Sondaye

they buffet you on the face, that  
is to saye: they do openly blame you, &  
lordlye rebuke you, puttynge you to  
shame, wheras with shameles & very  
bolde rebukes they do dysshonest you,  
and do so vngentle entreate you, as  
though ye were euen they? beastes or  
they? Asses. But þ I haue shewed vn-  
to you þ affectiō of a father & a mother  
dealyng with you very gently & cur-  
teously, & also nowe shewe vnto you þ  
same, ye do nothyng regarde it, as  
though I had done you no good, nor  
no notable pleasure at all. Where as  
Paule sawe nowe, þ Chrystes doctrine  
& his, was vtterly turned ouer, he was  
cōpelled euē to do þ thyng, which is o-  
therwylse discōmended, þ is to saye, to  
praple hym selfe, þ he myghte kepe in  
Chryst styl with the Corinthiāns. Ther-  
foze he sheweth here with a large pro-  
cesse his crosse that he suffred so many  
wayes, þ the mouthes of the false apo-  
stles might be stopped, amōgest which  
thynges

called Serapissima.

Jo. crblll.

thynges he teacheth vs þ̄ we shuld re-  
ioyce in none other thyng but in oure  
infirmities & aduersities, and in oure  
Lord Iesu Christ, þ̄ God alone might  
be magnified, & that al mē's inuētiōs  
and fātalpēs (be they neuer so hye and  
excellēt) be set lytel by. But for this re-  
ioysinge in þ̄ crosse al false apostles cā  
kepe thē selues well ynough, therfore  
doth Paule so oft put it in remēbraūce  
Then all Christen people, & cheselye þ̄  
preachers of Gods word must reioyce  
in nothyng elles but in þ̄ crosse of our  
Lord Iesu Christ crucified. Therfore  
Paule sayeth: he can preache no other  
thyng but Iesus Christ, and þ̄ he was  
crucified. In whiche he reioyced þ̄ he  
had the pyntes of the woundes of Je-  
su Christe in hys bodye. Let all prea-  
chers of the worde therfore, flee reioy-  
cynge and vayne glozy, for ther is no-  
thyng moze noyfull and pestilent thē  
that vyce in the churche, wher as they  
take to them selues the gloze that  
longeth

On the Sondape

longeth alonely to God. Howe a bys-  
shop or a curate ought to behaue hym  
selfe in all thynges, loke Paule. i. Ti-  
mote. iiii. and Titum. i. Amongeste all  
other thynges Paule reioyced that he  
was rauelshed into the thyrde heauē &  
paradysle, of the which mē searchynge,  
haue wrytten many thynges, and haue  
troubled them selues.

What the fyrst, the seconde, & thyrde  
heauen and paradysle shuld be. Paule  
doth open thē to no man, but these mē  
that, so soze bered them selues wyth  
searchynge, toke vpon thē to expoude  
that they knewe not, nothyng vnder-  
standynge, what he wyth playne wor-  
des here dyd wryte. I knowe a man  
that was rauelshed into paradise  
where he hearde many secreete  
wordes, whych a man can not  
speake nor vtter. They contrary-  
wyse, haue taken vpon them to vtter  
these vnspekeable thynges, which they  
haue

called Seragesima. Jo. cccc.

haue neyther hearde nor sene. Let vs  
knowledge therfore here þat we also can  
not knowe these thynges, lest we yma-  
ge or thynke of Paule more then is se-  
myng, therfore also he kepte them se-  
crete, and alonely he reioyseth of the  
thynges for to bydle the shameles  
mouthes of the false Apostles. Certen  
it is that he was rauished oute of this  
lyfe into another vnspeakeable, elles he  
wolde not haue sayde that he was ra-  
uished.

But lest thys excellencye of  
reuelations shulde extolle hym,  
he sayeth: he had a prycke geuen  
hym in hys fleshe, and the myny-  
ster of Sathan that shulde tame  
hym. This prycke is not as many  
haue taken it for the temptation of the  
fleshe, but rather a certen mynyster of  
Sathan, which alwayes shuld buffet  
hym. He doth not expresse thys prycke  
what it was, wherfore let it remayne  
secrete

On the Sondaye

secrete, and let vs confesse that it was  
alonely knowne to hym, and not gesse  
and comment vpon it.

For my vertue is perfyghte  
throughe infyrmyte.

There is an excedyng consolat[i]o  
and conforzte in this place, and a com-  
mendation of the great grace of God,  
whiche herefore dothe not take awaye  
our synne, that he may saue vs in our  
synne, and declare him selfe myghtyer  
then synne. Roma. v. yf throughe one  
mans synne death doth raygne, howe  
much moze lyfe throughe grace, that is  
to saye, yf that synne haue be myghtye  
howe much moze shal grace be mygh-  
tyer. This is a meruelous strengthe,  
which is euen infyrme and weakenes,  
and throughe that becommeth moze  
stroge. Who euer herde that strength  
shuld be weaker? Much moze vnwont  
it is to be sayde, a man to be stronge  
whan he is weake. There is here ther-  
fore a dyfference to be noted betwixte  
Gods

called Seragesima.

Fol. 117.

Gods strength & mans, thys is stronger by encreasynges, & is made weaker throughe decreasynges and mynyshynge. But the other godlye vertue whych is the worde of God in vs, the more it is pressed downe, & more strongly it spryngeth and is raysed vp. The cause of this is, that God, as he is the creatoꝝ of all thynges whych he made all of naught, so maye he byynge all to naught agayn, yf it please hym, which mans power can not do. This is the true Balme tree, whiche the more it is pressed downe wyth & wayte & is layde vpo it, the more strongly it cryseth the selfe agaynst the wayte.

even so shulde be & true  
strength of Chri-  
sten people.

**T**he Gospell on the Son-  
daye called Seragesi-  
ma. The. viii. Chap-  
ter of Luke.

When



**On the Sondaie**  
secrete, and let vs confesse that it was  
alonely knowne to hym, and not gesse  
and comment vpon it.

**For my vertue is perspyghte  
through infyrmyte.**

There is an exceedynge consolatio  
and conforzte in this place, and a com-  
mendation of the great grace of God,  
whiche herefore dothe not take awaye  
our synne, that he may saue vs in our  
synne, and declare him selfe myghtyer  
then synne. Roma. v. yf throughe one  
mans synne death doth raygne, howe  
much moze lyfe throughe grace, that is  
to saye, yf that synne haue be myghtye  
howe much moze shal grace be mygh-  
tyer. This is a meruelous strengthe,  
which is euen infyrme and weakenes,  
and throughe that becommeth moze  
stroge. Who euer herde that strength  
shuld be weake: Much moze knownt  
it is to be sayde, a man to be stronge  
whan he is weake. There is here ther-  
fore a dyfference to be noted betwyte  
Gods

called Seragesima.

Folxxx.

Gods strength & mans, thys is stronger by encreasynges, & is made weaker throughe decreasyng and mynyshynge. But the other godlye vertue whych is the worde of God in vs, the more it is pressed downe, & more strongly it spryngeth and is rayled vp. The cause of this is, that God, as he is the creatoꝝ of all thynges whych he made all of naught, so maye he byynge all to naught agayn, yf it please hym, which mans power can not do. This is the true Balme tree, whiche the more it is pressed downe wyth & wayte & is layde bpō it, the more strongly it aryleth the selfe agaynste the wayte.

even so shulde be & true

strength of Chri-  
sten people.

**T**he Gospell on the Son-  
daye called Seragesi-  
ma. The. viii. Chap-  
ter of Luke.

200hen

On the Sondaye



Then muche people were gathered together, and were come to Iesus out of the cities. He spake by a symplitude: A sower wente oute, to sowe his seede: and as he sowed some fell by the wayes syde, and it was troden vnder feete, and foules of the ayre deuoured it vp. And some fell on stones, and as soone as it was spronge vp, it wyddered awayne, because it lacked moystnesse, and some fell amonge thornes, and the thornes spronge vp wyth it, and choked it. And some fell on good grounde and spronge vp, and bare fruyte an hundreth folde. And as he sayd these thynges, he cryed. He that hath ears to heare, let him heare. His disciples asked him, saying: What maner of symplitude this shulde

shulde be? And he sayd. Unto you  
it is geuen, to knowe the secretes  
of the kyngedome of God, but to  
other in symplytudes that when  
they se, they shuld not se, & when  
they heare, they shulde not vnder  
stande. The symplytude is this.  
The seede is the worde of God,  
those that are belyde the waye,  
are they that heare, & afterwade  
commeth the denyll and taketh a  
waye the worde out of theyr ber-  
tes, lest they shuld beleue, and be  
saued. They on y stones, are they  
whych whē they heare the word  
receaue it wyth ioye: & these haue  
no rotes, whyche for a whyle be-  
leue, and in tyme of temptacyon  
go away. That whych sel amōg  
thornes, are they whiche heare, &  
go forth, & are choked wyth care,  
and cyches, & voluptuous lyuyng

On the Sondaye  
and bringeth no frute. That in þ  
good ground, are they whiche  
with a good and pure hert, heare  
the word and kepe it: and byng  
forth fruite with pacence.

**T**his parable speaketh of foure  
maner of dysciples, & frutes þ  
the worde of God hath & beareth. And  
Christ him selfe doth interpretate it al  
so, wherefoze it is no nede to inqyre  
many thynges, and yet these thynges  
are to be noted.

Sanctifyng is not of mā's meryte  
but of the grace of the sower, for with-  
out he byngeth the seede, no flesh shal  
be iustified.

The Gospel & the word of the crosse,  
no mā vnderstandeth, but they to whō  
God hath reueled it.

The Gospel worketh persecution  
and therfoze he sayeth: bynge forthe  
your frute in patience. The fyfte thre  
maner of dysciples are all offended: re-  
fusynge

called Serapetima.

Jo. cxxii.

fulprunge the crosse of persecution, and  
therfore are relected.

But that he sayeth: It is ge-  
uen to you to knowe the secretes  
of the kyngdome of God, but to  
other in parables, & they whych  
se, maye not se. &c.

And also Marke sayeth: With ma-  
ny suche parables he spake his worde  
vnto the, as they were able to here it.  
Markes mynde is, that the parables  
were spoken to this purpose, that the  
grosser sorte of the people shulde per-  
ceauie & vnderstand the euē as it were  
outwardly, whych they shoulde after-  
warde be taught & learne perfyghtly.  
Men naturallie haue delyghte in pa-  
rables, and they vnderstāde the easely  
& kepe the in memory, because they be  
boirowed of vsuall & customable thyn-  
ges, which they haue daylye in hande.  
But the wordes of Christ doth declare  
these parables to be suche maner of  
q ii thynges

On the Sondaye

thynges that they can be perfyghtlye knowne of no man, though they be neuer so muche harde, excepte the holye goost inwardly doth reuele and teache the. Not because they be therfore preached, that they shulde not be vnderstande, but because it foloweth naturally, yf the scripture doeth not teache them, no man can vnderstande them.

The Epytyle on the Sondaye  
called Quinquagesima.

i. Corin. xiii.

**I** Kethre, though I speake with the tonges of men & Angels, and yet had no loue, I were even as soundynge brasle & as a tynklynge cymball. And though I coulde prophecy, and vnderstode all secretes, and all knowledge. Yee yf I had all fayth, so yf I coulde moue moun-  
taynes



called Quinquagesima. Jo. cxxiii.

take out of theyr places, and  
yet had no loue, I were nothyng  
And though I bestowed all my  
goodes to fede þ poore, & though  
I gaue my body euē that I bur=  
ned, and yet haue no loue, it pro=  
fytteth me nothyng. Loue suffe=  
reth longe and is courteous, loue  
enupeth not, loue doeth not fro=  
wardly, swelleth not, delecteth not  
dishonestly, seeketh not her owne  
is not prouoked to anger, thyn=  
keth not euell, reioyseth not in  
iniquite: but reioyseth in þ truth  
suffereth althynges beleueth al  
thynges, hopeth althynges, and  
endureth althynges. Though þ  
the prophecpenge faile, eyther  
tonges shall cease, or knowledge  
vanyshe awayne: yet loue falleth  
neuer awayne: for our knowledge  
is vnperfyte, and our prophec=  
penge

On the Sondaye  
enge is vnperfyte. But when þ  
whych is perfyte is come, then þ  
whych is vnperfyte shalbe done  
awaye. When I was a childe, I  
spake as a chylde, I vnderstode  
as a child, I imagined as a child  
But as soone as I was a man, I  
put awaye al chyldeþynes: now  
we se in a glasse, as euen in a  
darke speakynge: but then shall  
we se face to face. Now I knowe  
vnperfygthlye: but then shall I  
knowe euen as I am knowne.  
Nowe abydeth fayth, hope, and  
loue, euen these thre: but þ  
of them is loue.

**I**n this whole. xiii. Cha. þ Apo:  
fle doth none other thyng, but  
to bring to loue þ purer sort of Chyſte  
men (cheſely the preachers of þ word)  
leſte they be proude of theyr gyftes:  
but

called *Quinquagesima*. Fo. cxxliii.  
but rather that they delecte the selues  
vnder they? inferyours and serue they?  
neighboures by they? gyftes with all  
dyligence, leaste the hearte wante the  
thyngs that the mouth doeth boaste.  
And lest they be as foundynge byasse  
or a tynklynge bell. For lykewyse as  
a tynklynge bell hereth not his owne  
sounde, nor taketh any profyte of it,  
so thys maner of preacher wythoute  
charyte and sekynge his owne, doeth  
not vnderstande & perceauie his owne  
wordes, and is not by them made the  
better not of an here before God. For  
he knoweth many thynges, but where  
as he doeth not vse them thouroughe  
loue, he knoweth them not yet as he  
ought to knowe the. Therefore it were  
better for a preacher to haue a slower  
tonge, & speache, & a swifter charyte,  
that wolde teacheth throughe loue, and  
in true submyssion, and lowlynnes of  
mynde: the to haue one lyke to angels  
in goodnes and wytte, & eloquence of  
a iiii speache

On the Sondaye  
speache, but in the meane tyme wolde  
seke his owne.

As Paule now hath set asyde þe gyft  
of tonges, that it is nothyng without  
charyte, lyke wise also doth he in other  
gyftes and workes, that is to saye; dy-  
sallowynge all them that be done with-  
oute charyte. yee also the fayth; wher-  
by we be iustified; yf that fayth coul-  
de be wythoute charyte, whyche is  
impossyble. For true fayth is of the  
holy gooste, whyche by it worketh all  
good in the harte of a man toward his  
neighbour. And this is charyte.

The Apostle nowe setteth out at  
large the dysposytion & nature of this  
charyte, the frute of true fayth; & they  
maye openly be knowne which be true  
Christian preachers. For no fained  
christyā mē, can shewe these offyces of  
charite which be spokē of here, though  
they make neuer so great boast of the  
Gospell, of the whiche there be fyften  
counted in this lesson of Paule, after  
this

called LXXXIV. So. cxxv.  
thys order.

Charp̃te is pacient and longe  
sufferynge, that is to saye: bearynge  
well aduersyte, not ready to p̃re oꝝ ve-  
geaunce.

It is gentle and courteous,  
not testye noꝝ frowarde, welwyllynge  
to all men, both in woꝝde and dede.

Charp̃te enuyeth not, any o-  
thers felcyp̃te and welfare.

Charite delecth not deceptfully  
hurteth no man p̃euelye, by layenge  
wayte, oꝝ decepte.

Charp̃te is not puffed vp, noꝝ  
swelleth not w̃th p̃yde.

Charp̃te is not dysdaynesfull,  
no contempner of her b̃reth̃e, nether  
despyseth any man.

Charp̃te seeketh not her owne,  
but her neyghbours p̃ofyte in all  
thynges.

Charp̃te is not redye to be pro-  
noked

On the Sondape  
uoked, and wyll not be moued w<sup>th</sup>  
any thyng.

Charpte thynketh none euell,  
is not suspycious, but taketh and in-  
terpreteth al thynges to y<sup>e</sup> better part.

Charpte reioyseth not of vn-  
godlynes, of y<sup>e</sup> synnes of her neygh-  
bours, but rather hath compassyon  
vpon them, she prayeth for the synner  
euen as though she had offended her  
selfe, and doth all dyligence to amede  
hym.

Charpte reioyseth of y<sup>e</sup> trueth  
that is to saye: delyteth when other  
doeth well and godly.

Charpte suffreth all thynges,  
taketh al thinges to good worth of al  
men, be they neuer so weake, neuer so  
vngodly or folysh, that is to suffer all  
thynges.

Charpte beleueth al thynges,  
Charpte is a symple thyng, it beleueth  
it redely trusteth euery man, she thyn-  
keth all men lyke her selfe, symple and  
ryght

called Quinquagesima. Fo. cxxvi.  
ryght, she suspecteth no subeplite nor  
craffe of any man.

Charyte hopeth all thynges,  
that is to saye: alwayes the better.

Charyte beareth all thynges,  
though she be neuer so much deceued  
yee of her hope & expectatiō, she bereth  
all dyscomodytes patientlye.

Furthermore, charyte shall re-  
mayne for euer, al other gyftes shall  
cease, but charyte shall perseuer in the  
lyfe to come. Therfore þe bostynge of þe  
falle Apostles shall be vayne, because  
they lacke thys mooste surest staffe of  
charyte to stande vpryght withall.

After these thynges, Paule maketh  
a degressyon to shewe the dysference  
of thys present lyfe, whych is passed  
ouer in fayth, and of the lyfe to come,  
whych is ended in open contempla-  
tion of the godhede. And in fewe wo-  
des this is the summe. The thyng  
forsothe is all one, whych we haue in  
thys lyfe, and in the lyfe to come.



On the Sondape

all one God, all one good thyng, that  
we both here & beleue and shal there se  
hether to there is no difference; the dyf  
ference is in knowledge, wherby we do  
dyuerselye possesse God in thys lyfe, &  
in the lyfe to come. In this presēt lyfe  
we beleue hym, we se him not. Now to  
knowe, & to lyue by faythe, & to se and  
knowe vnperfyghtely, & darkely, that  
requyret the worde, & that it shuld be  
conueniently preached, the gyft of pro  
phesye and of tonges is requyred. For  
faythe can not be hadde wythoute the  
worde. But the waye of knowynge of  
God in the lyfe to come, shalbe cleare  
lye to se hym, whych shalbe manifeste  
and perfyghte knowledge, vnto the  
whych as there shalbe no nede of the  
worde, so neyther there shalbe nede of  
preachynge, of the gyfte of prophesye,  
nor tonges. Whereof consonantlye it  
foloweth that these thynges shal cease  
there, and that we shal se God face to  
face.

The

called Quinquagesima. fo. cxxviii.  
¶ The Gospell on the Sondaye  
called Quinquagesima.

Luke. xviii.

**I**esus toke to him þe twelue<sup>ty</sup>  
and sayde vnto them: be-  
holde we go vp to Jerusa-  
lem, and all shalbe fulfilled that  
is wyrtten by the prophetes of þe  
sonne of man. He shalbe deliue-  
red vnto the Gentyles, & shal  
be mocked, & shalbe despyteful-  
ly intreated, & shalbe spytte on,  
& when they haue scourged hym  
they wyl put hym to death: and  
the thyrde daye, shal he aryse a-  
gayne. They vnderstode none of  
these thynges, and thys sayenge  
was hyd from the, and they per-  
ceaued not the thynges whyche  
were spoken. It cam to passe, as he  
was come nere to Jericho, a cer-  
tayne blynde man sat by þe waye  
syde

On the Sontage

syde beggynge, and whē he herde  
þ people passe by, he asked what  
it ment. They sayde vnto hym:  
that Iesus of Nazareth wēt by,  
and he cryed, sayenge: Iesus the  
sonne of Dauid haue mercye on  
me. And they whyche wente be-  
fore rebuked hym, because he  
shuld holde hys peace. And he so  
much the more cryed: Thou sōne  
of Dauid haue mercy on me. Je-  
sus stode styl: and commaunded  
hym to be brought to hym. And  
whē he was come nere, he asked  
him sayenge: What wylt thou þ  
I do vnto þ? And he sayd: Lorde  
þ I maye receaue my syght. Je-  
sus sayd vnto hym. Receaue thy  
syght, thy fayth hath saued the.  
And immediatly he sawe & folo-  
wed hym praysyng God, and all  
the people when they sawe it,  
gaue

called Quinquagesima. No. cxxviii.  
gaue laude to God.

**A**rist goynge bp to Ierusalé at  
the feast of Easter, he speaketh  
befoze to hys Apostles of hys death,  
lykewyse as it was also longe prophe-  
cyed of befoze by þ̄ prophetes, þ̄ is to  
saye: how þ̄ he shulde wylhynglye offer  
hym selfe vnto death. Esay. liii. That  
they afterwarde shulde be þ̄ moze con-  
stāt in fayth, remembryng al thynges  
spoken of befoze of him, yer they were  
done, and þ̄ of his owne frewyl he sub-  
mytted hym selfe to þ̄ tozment of deth  
not drawne vnto it by any craftye po-  
lycye, oꝝ strength of the Jewes. But  
the dysciples vnderstode none of these  
thynges. That is an example of the  
ignozaunce of the Apostles, and that  
the fleshe is alwayes offended woth  
the crosse. The whyche notwithstan-  
dyng cōtynually foloweth þ̄ gossell.

Also an example of prayenge, is  
set befoze vs in the blynde man, that  
is to saye: that we shulde perseuer, al  
though

**O**n the Sondaie  
thoughe foꝛ a tyme we be not harde.  
Foꝛ howbeit that the blynde man be  
here pꝛobvvyte, yet he pꝛayeth styll, and  
is harde of Chꝛyste and receaueth hys  
syghte.

Laste of all, it is here imputed to  
faythe, that no woꝛke, were it neuer  
so goodlye coulde optayne, that is to  
saye: that thys blynde man shulde re-  
ceane hys syghte. Therfoꝛe sayeth  
Chꝛyste. Se, thy faythe hath made the  
safe.

After thys immediatlye foloweth  
thankesgeuyng, therfoꝛe the blynde  
man nowe hauyng hys syghte folo-  
weth Chꝛist, and pꝛayseth God. Lyke-  
wys the resydue of the people gaue al  
hys pꝛayse in thys matter vnto almygh-  
tye God, to whome be all honoure and  
gloꝛye. Amen.

**T**he Epistle on the fyrst  
Sondaie in Lent.

1. Corin. vi.

Brethren

that it doth not banyſhe awaye wyth-  
out frute. Here is alſo ſygnifyed that  
the preachynge of the Goſpell is no  
perpetuall, endurynge, and contynual  
doctrine, but that it is after the maner  
of a rayne that commeth ſodenly and  
paſſeth awaye, wherwyth is moyſted  
that thyng whiche is apte to receaue  
moyſture, and that whiche is not apte  
remayneth bunnoyſted, ſpecially yf y  
rayne come not agayne oz endure but  
a whyle in the ſame place, but rather y  
ſunne and the heat doth folowe it, and  
ſucketh vp all moyſture leſte of the  
rayne, and ſo doeth burne vp and de-  
ſtroye altogether. Therefore Chriſte &  
the Apoſtles admoniſhe vs alwayes,  
that falſe Apoſtles ſhulde come after  
theyr departynge. Wherefore it ſhalbe  
neceſſarye to walke, whyle we haue  
lyghte, for the nyghte commeth in the  
whiche no man can worke. And that  
is it that the Apoſtle ſayeth here of  
Eſaye the .xliij. Chapter.

On the 19th

In the acceptable time I haue  
harde the graciousye, and in the  
daye of saluation I haue holpen  
the. Se, nowe is the acceptable  
tyme, se nowe is the daye of sal-  
uation, that is to saye, I fauoure the  
nowe and am mercyfull, whatsoeuer  
thou wylte haue, aske and thou shalte  
optayne, and be sure to haue it. In no  
wise be neglygent in thyne owne be-  
halfe, whyle that thys tyme of helpe &  
felycite is graūted y. This daye sayth  
the prophete, yf ye shall here his voyce  
harden not youre hartes. Now y daye  
of health is present, nowe we be sure y  
God is mercyfull and fauorable vnto  
vs, and that we be accepted to hym ad  
taken to his grace, yf that we perseuer  
in fayth and frutes of the same, as the  
Apostle sheweth them in order & easye  
to be vnderstande. Here therefore in  
fewe wordes and many woꝝkes we se  
that a Christen man doth stand, wher-  
fore



Sondaye in lent. Jo. cxxxi.

foze many compassynges about set a-  
syde, let vs take the verye thyng in  
hande, that we maye be the tree plan-  
ted by the ryuers syde, geuyng frute  
in seasonable tyme.

**¶ The Gospell on the fyrste  
Sondaye in Lent.**

Math. iiii.

**I**hen Jesus was led a-  
way of the sprete into  
wyldernes, to be tem-  
pted of the deuell. And  
when he had fasted forty dayes &  
forty nyghtes, at the last he was  
an hungred. Then came to hym  
the tempter, and sayde: Vt thou  
be the sonne of God, commaunde  
that these stones be made bread.  
He aunswered and sayde: It is  
wrytten: Man shall not lyue  
onelye by breade: but by euerye  
e iii woꝛde

On the xijth

woorde that procedeth oute of the  
mouth of God. Then the deuell  
toke hym vp into the holy cytie &  
set hym on a pynacle of the tem-  
ple & sayde to him: If thou be the  
sonne of god, cast thy self downe  
for it is wyrtten: He shall geue  
his Angels charge of the, and w  
theyr handes they shall holde the  
vp, that thou dash not thy fote  
agaynst a stone: Iesus sayde to  
hym: this is wrytten also. Thou  
shalt not tempte thy Lord God.  
The deuell toke hym vp agayne  
and led hym into an exceadyng  
hye mountayne, & shewed him al  
the kyngdomes of the worlde, &  
all the glorie of them, and sayde  
vnto hym: All these wyll I geue  
the, if thou wylt fall downe and  
worshyppe me. Then sayde Je-  
sus vnto him: Awayde Sathan,  
for

for it is wyrtte: Thou shalt wor-  
shyppe the Lorde thy God: and  
hym onely shalt thou serue.

**H**ere shoulde some thynges be  
sayde of fastyng, and nothyng  
moze necessarye, but because all bokes  
are full of it, and preachers readye to  
cal vpon it, I maye the better passe o-  
uer it, poyntyng ye to reade the pro-  
phete Esaye. lvi. and Mathewe. vi.

Christ was led of þ holý goost  
into a desert place. Here is to be no-  
ted, þ Christ forsoke not the cōpany of  
the comon sorte of people, to crepe into  
a corner & there to gather a sorte vnto  
him, & so to stablishe a relygiō, as ma-  
ny hath done. But manifestly sheweth  
that he was caried thether by the holy  
ly goost, & wherfore: Not to gather an  
heape of ydle personnes about hym, þ  
shuld there prepare a house to lyue  
fater & welthyer in þ wylernes then the  
cōmen sort of people dyd about, in the  
villages & townes: but he was caried  
c till thether

On the fyrst

thether to be tēpted, & p̄ for our sakes,  
that by his example we maye learne to  
beare patiently all temptations, that  
God shall laye vpon vs, whiche wyl  
not suffer vs to be tempted with moze  
then we maye beare.

And fyrst he tempteth him with the  
care of the belly, forasmuch as he was  
in the wyldernes, where nothyng was  
to be had, byngynge hym stones that  
he shulde make breade of the. Whych  
temptation Chzist refelled with scryp-  
ture. Deut. viii. sayenge it is wyttē:  
man lyueth not only by breade, but by  
euery worde that p̄cedeth oute of the  
mouth of God. Teachynge vs, p̄ whē  
our aduersary the deuell tempteth vs  
wyth any worldly thyng, we shoulde  
resorte to the scripture, where we shall  
fynde armour suffycient to bete him  
from vs.

The seconde as saynt Chzistostome  
sayeth: is of vayne gloze, that yf he  
wolde haue cast him selfe downe from  
the pynacle of the temple, and haue  
caught

caught no hurte, men shuld haue spoken wonderfully of hym, as crybyng a synguler connyng and feate to hym, as they do of one that can walke on a cable or rope wythoute staffe or stape. But Chyste strapte resozteth vnto the house of heauenly artyllary, whiche is the scripture and worde of God, and there byngeth oute a stronge weapon or place agaynste the deuell, sayenge it is wyrtten: Thou shalt not tempte thy Lorde God.

The thyrde & the last tēptation is, of couetousnes, & ambatton, cōtepyng in it blasphemy. For when he had shewed to hym all the kyngdomes of the worlde, the tempter sayth: I wyl geue the al these thynges yf thou wilt knele downe and honoure me. Here is also to be noted, that the deuell is the chiefe gouernoure and prynce of thys worlde as Chyste calleth hym. Ihon.xii. But Chyste strapte byngeth forth a weapō agaynst him and sayeth, it is wyrtten:

Thou

On the seconde

Thou shalt honour thy Lorde God,  
him only shalt thou serue. These thynges  
harde the tempter and wente hys  
waye. And the angels came and my-  
nistred to Christ. Then by all these ex-  
amples we are taught howe to wyth-  
stande all temptations, with pure and  
dyligent prayer, by fleyng of compa-  
ny, by fleyng of vytye, and by absty-  
nence, not wythout dyligent studie of  
holy scripture, lest the hyke some so-  
litarie bywng byce and synne.

The Epyttle on the seconde  
Sondaye in Lent.

i. Thessa. iiii.



beseeche you brethren,  
and exhorthe you in the  
Lorde Jesus, that ye  
increase more & more,  
euen as ye haue receaued of vs,  
howe ye ought to walke and to  
please God. Ye remembre what  
commann-

commandementes, we gaue you  
in the name of oure Lorde Iesus  
Christ. For this is the wil of God  
euen that ye shulde be holpe, and  
shuld abstayne fro fornication, &  
euery one of you knowe howe to  
kepe hys vessel in holynes and  
honoure, and not in the luste of  
concupiscence, as do the heathen  
whych knowe not God: yno mā  
go to farre and defraude his bro-  
ther in bargaynyng, because the  
Lorde is reuenger of all suche  
thynges, as we tolde you befoze  
tyme: and testified vnto you, for  
God hath not called vs vnto vn-  
clennesse, but vnto holynes in  
Christ Iesu our Lorde.

**T**his Epistle is easy & playne of  
it selfe: therefore we wyll but  
putte you in mynde of a fewe  
thynges in it. And fyrste what maner  
of



On the seconde

of men the preachers of the Gospell ought to be: they ought to be wel wyllynge, and of a redy mynde to do that they do. Wherfore to constrayne by commaundementes, or to extorte any thyng by violence, it longeth not to a Christe teacher, the whych ought to set forth the preceptes of God truly and with a syn cere fayth wyth saynt Paule. And to commaunde nothinge, nether to com pell to any thyng, but alonelye to ex horte, to praye and desyre, that Christe people may the moze encrease & growe from fayth to fayth. To whom then the sprete shalbe geue, that of theyr owne corage and good wyll, do embrace the commaundementes of God, those be they to whō they oughte to be set forth. They that be not such, ought to be left for by constraynt and cōpulsion thou shalt not make them better. Belsas thus he noteth here chesely two vyces: fornication, wherby a man synneth agaynst his owne body, despyllynge it by lechery

Sondaye in lent. Fo. cxxxv.

lechery. And decepte in occuppence,  
wherby he synneth agaynst his neygh-  
boure, earnestlye counceylng and ex-  
hortyng that they wolde geue them-  
selues to chastyte, and that they wyl-  
be noyfull to no man, threatenyng al-  
so the yre of God agaynst synners.  
Let euery man therfore by matrimo-  
ny prouyde agaynst fornication, the  
i. Cor. vii. And as it is sayd. Heb. xiii.  
Se that it be honozable in all, & that  
the bedde be vndefyled, lest that God  
iudge the with fornicatozs and adul-  
terers.

**T**he Gospell on the seconde  
Sondaye in Lent.  
Math. xv.

**I**esus went thence, and de-  
parted into the coastes of  
Tyre and Sydon. And be-  
holde, a woman whyche was a  
Cananyte, came out of the same  
coastes

On the seconde  
coastes, & cryed to him, sayinge:  
Haue mercy on me Lord, þ sonne  
of David, my daughter is pett-  
only vexed with a deuyl, and he  
gaue her no worde to answer.  
Then came to him his discyples  
and besought hym sayeng: sende  
her awaye, for she foloweth vs  
cryenge. He answered & sayde: I  
am not set, but vnto þ lost shepe  
of the house of Israel. Then she  
came & worshypped him sayeng:  
Master succoure me. He answer-  
ed and sayde: It is not good, to  
take the chylde's bread, & to cast  
it to þ whelpes. She answered &  
sayd: It is trueth: neuertheles, þ  
whelpes eate of þ crōmes, which  
fal fro their maysters table. The  
Jesus answered & sayd to her. O  
woman, great is thy fayth, be it  
to the ende as thou desyrst. And  
her

her doughter was made hole euē  
that same houre.

**T**hys Gospel setteth forth vnto  
vs an example of very constant  
and persyght fayth, of a womā of Ca-  
naan, wher as she thysle put by her pe-  
tycion, yet strongly stryueth, vntyl she  
haue ouercome oure sauoure in hys  
owne wordes, and her doughter was  
made whole.

Jesus left his contreye & went  
into þ partes of Tyre, as thoughe  
he schulde prophesy by the same acte, þ  
the Jewes schulde refuse þ doctryne of  
the Gospel, by the reason of the super-  
stytion of theyr lawe, the which the ge-  
tyles schulde optayne thoro we the syn-  
cerpte and purenes of theyr fayth, for  
Tyre & Sydon were inhabited of  
ydolaters. Hyther cā Jesus, not for to  
preach, as he dyd in Jewry, for þ tyme  
was not yet come, but to be ther secret-  
ly, for whē he cā into þ house, desyryng  
to be secrete, the same bewrayed hym.  
Thys

On the seconde

This was done to geue place to the  
propesed malyce of þe Jewes, lest they  
shulde complayne that the wycked ad  
Heathen were preferred afoze them.  
Therfoze he wold that it shuld not be  
thought that the myracle whyche he  
dyd there, was sought fo: of hym, but  
that it was by chaunce offered, and in  
a maner compelled to do it.

Then came a womā of Canane vn  
to hym, whose daughter was vexed of  
a deuell, cryenge afarre of, vnto hym  
(lest that she beyng vncleane, shulde  
despyle hym, which was cleane) that he  
wolde haue mercye on her daughter.  
But Christe made her no answer, as  
though he wold outwardly shewe the  
maner of the Jewes arrogancye, be-  
cause the Jewes deteste and abhorre þe  
Cananites as they: olde enemyes and  
ydolaters, and counte them selues de-  
spyled, yf they do but euen speake with  
them.

But the woman although she was  
put

put by. she ceaseth not, but styll folo-  
weth with a pytfull voyce, sayenge:

Loꝛde haue merce on me. The  
sayth that the woman had in Chyſte  
ceaseth not to praye. Whom the dyscy-  
ples go about to helpe, but Chyſte  
stoppeth theyꝝ mouthes by speakhing:  
lykewyſe as befoꝛe he stopped the wo-  
mans mouth by holdynge his peace, &  
sayeth: I am not ſente but to the  
loſt ſhepe of the houſe of Iſrael.

This ſpake he to make moꝛe ſtronger  
the ſayth of this Heathen womā, and  
that he myght by het haue wherwyth  
to vphayde the vnfaythfulnes of the  
Jewes, which although they had ſene  
many of his myꝛacles and heard hys  
doctryne, dyd not yet beleue.

This woman not yet werped, wyth  
ſo many dyſconfortes, came nether on-  
to Jeſus, fallynge downe at hys fete  
and ſayth: Loꝛde helpe me. She ceaſe-  
neth not wyth Chyſte, nether denpeth  
his wordes, but graunceth all true &

On the seconde  
he sayd, and yet saymeth not, but cry-  
et out styl and sayth, My lord helpe me.  
He alledgeth no workes nor deser-  
uynges, but only calleth and desyreth  
mercy. Chyriste not yet contente w<sup>th</sup>  
this, goeth on styl to tempte & proue  
the greate constancke of this woman  
and sayeth vnto her: It is not meete  
to take the chyldrens breade and  
geue it to dogges.

He calleth the breade the frute of the  
Gospell that standeth in faythe. The  
chyldren are the Jewes whiche boasted  
that God was theyr father. The dog-  
ges be the Gentyls, which were stran-  
gers from Christian religyon, and  
true wo<sup>r</sup>shypinge of God. What  
Jewes wolde not haue bene angrie w<sup>th</sup>  
this reproche: But this woman is  
content to be called dogge, and enuy-  
eth not that the Jewes shuld haue the  
honorable name of chyldren, but na-  
mynge them also lordes, whom Je-  
sus



Sondays in Lent. So. cccc. llii.  
sus called chyldren, and she is content  
to haue a rebukefull answer. And of  
that answer by the whyche she seemed  
altogether put helpe her purpose, she  
taketh an occasion that she can be put  
by none, and sayeth: I denye not  
sy, that the Israelytes be the chyl-  
dren, and we the dogges, yet for þe I  
am not to be put by. I take not theyr  
delycate bread from them, which they  
eate, syttinge at theyr fathers table.  
But onely aske that, whiche maysters  
use not to denye theyr dogges. Ryche  
and delycate is the table of suche men  
but it is suffycient for me, yf the cro-  
mes do chaunce me, whiche fall from  
theyr table.

Nowe here leueth Christe to be an  
accepter of personnes, where as he is  
altogether overcome with the very co-  
stant faith of the woman, and sayeth:  
O woman greate is thy faith,  
be it vnto the as thou wylt, and  
her

On the thyrde  
her daughter was healed yf same  
houre.

saythe optayneth all thynges, al-  
though not forth wyth, yet muste we  
praye alwayes, & importunately, and  
we shal be sure to optayne whatsoeuer  
we aske in the name of Christ.

The Epistle on the thyrde  
Sondaye in Lent.

Ephes. v.

**B**rethren, be ye folowers  
of God as dere chyldren  
and walke in loue, euen  
as Christ loued vs, and  
and gaue hym selfe for vs an of-  
ferynge & a sacrifice of a sweete  
sauer to God, so that fornicatio  
and all vncleannes oz couetous-  
nesse be not ones named amonge  
you, as it becommeth sayntes,  
neither fylthynges, neither folye  
talkyng

Sondape in June. Ro. cccc.

talkynge, nether testynge, whiche are not comlye, but rather geuyng of thanks. For this ye knowe, that no whozemonger ether vnclene personne, or couetous personne, whych is y<sup>e</sup> wooshypper of ymages, hath any inherytaunce in the kyngdome of Christe, and of God. Let no man deceaue you with vayne wordes for through suche thynges cometh the wrath of God, on the chylde of vnbeleue. Be not therfore companyd w<sup>th</sup> them. Ye were ones darknes, but are now lyghte in the Lorde, walke as chylde of lyght. For the frute of the sprete is in all goodnesse, ryghteousnes and truthe.

**S** Apnt Paule here doth earnestly exhorte Christe people that  
[ iii ] they

On the thyrde

they wolde not leaue the study of good  
lynes, as men that were merke therof.  
But to expresse outwardlye in dedes þe  
doctrine that they had learned of him,  
that is to saye: to exercise the frutes of  
fayth, which myght cause his doctrine  
topfully to be receaued and had in ho-  
noure of the Heathen. Lest thowghe  
the vycious luyng of them that pro-  
fesse the doctrine of the Gospell, occa-  
sion be geuen to the Heathen to hate  
the same doctrine (so offended by the)  
by whom it was mete, they shuld haue  
be wonne to Christ. The Christe must  
therfore, before all thynges be the fo-  
llowers of God: as it is expounded and  
declared. Mat. v. Where they are not  
only commaunded to do good to there  
freedes, but also to theyr enemyes, and  
Christ sayth. Be ye mercyfull, as your  
father whiche is in heauen is mercy-  
full, that suffereth his sunne to shyne  
vpon euell and good. &c.

And Paule addeth also Christ, the  
per-

perfighte patrons of charyte, whome  
we oughte to counterfete and folowe,  
whych he so loued vs, that he gaue his  
lyfe for vs, and wyth one oblation re-  
concyled agayne al thynges vnto hys  
father, & gaue him selfe for our synnes  
Roma. viii. He offered hym selfe and  
was offered. Esay. liii. Why therfore  
do we feare, for whom so great a pryce  
is payde?

But thys doth Paule that we shuld  
kewe charyte agayne to our brethren  
which by so great charyte are both de-  
lyuered and made the sonnes of God.  
Therefore let vs be holy, both in our  
woordes and conuersacion, let there be  
no fornication amongst vs, no whore  
dome, ner any maner of uncleannes,  
let them be farre of, yee ferre of I scape  
from Chysten men, so that they do  
not euen speake at al of these. Saynct  
Paule doeth moze rudely and homely  
recyte these maner of synnes, in the  
fyrst Chapter to the Romanes.

[iii] There

On the thyrde

There is no godly mā, that ether wyll  
speake of suche fylthynesse or gladye  
hete thet of. Wherefore whatsoeuer  
art, that thou synne not bothe agaynst  
thy selfe, and hurte also the conscience  
of the hearer, beyng an offence vnto  
hym.

Further he exhorteth vs to flee co-  
ueteousnes, because it is þe wor-  
thyppynge & seruyng of ydoles.  
In which he declareth vnto vs that it  
is a synne dyrectlye agaynst God.  
Wherefore Christ sayth: ye cā not serue  
God & Mammon. He that trusteth in  
his cosser can not trust in God. Howe  
thys truste in creatures shulde be put  
away, ye haue it shewed in the. vi. of  
Mathewe. Hoide not vp treasure to  
you in earth. &c.

And Paule reproveth lewde com-  
munication, for that corrupteth good  
maners, whych is signified of þe Apo-  
stle by fylthynes, contempnyng all vn-  
cleane

cleane wordes, of whozedome, of vn-  
clennes, and of lecherous thynges. Al  
so Paule doth deteste folythe speche, &  
is to saye: fables and other trefelunge  
communications in Chyſten people.  
And all skoffynge wordes in whiche  
many delyte when they are merve,  
and also haue great pleasure to heare  
other that can skoffe & least, dyspynge  
men to laughter with theyr merve and  
vngodly tales: whiche thyng chaun-  
ceth often tymes at mery bankettes.  
He yeldeth a reason of these thynges.  
Because they are nether comelye nor  
sempynge for Chyſten men. Forasmuch  
as they serue nether to the edyfycatio  
of fayth, nor to the vse of the corpe, all  
lyfe: but rather thankesgeuynge beco-  
meth them, that is to saye, suche com-  
municatio wherby God may be pray-  
sed, wherby the name of hym maye be  
honoured, and suche thynges as maye  
make to the edespyng of oure neygh-  
bours, speakynge one to another in  
the



On the thyrde  
the Psalmes and doctryne of God, to  
his prayse & our neyghbours profit.

Also knowe thys, that euerye  
fornycator, vncleane, and couete-  
ous man, hath no heritage in the  
kyngdome of God and Chryste.  
That is to saye: a fornicator hath for-  
saken his sayth, an vncleane mā hath  
forsaken his saythe, a coueteous man  
hath forsaken hys sayth. Therfore all  
these maner of men be apostates, per-  
fured personnes & false towarde God,  
vnder Chrystes name verpe Heathen  
folkes, therfore by no meanes they  
shal enheryte euerlastynge lyfe.

But in these byces take hede that ye  
be not deceased wyth vayne wordes,  
whiche make lytle of fornycation, and  
other lyke byces, as though they were  
not greatlye euell, and as though they  
dyd not greatlye offende God.

The Apostle knewe that there shuld  
come

come afterwarde, some that shoulde speake vnclenly, that synple fornycation is no synne. Therfore he prouedeth with his doctryne to warne the godly men that they shulde not be deceaued, leaste the wyathe of God came vpon them.

Howe muche God doeth deteste lecherie and fornycation, the floude of Noe, and the destruction of the Sodomytes, be to vs terryble examples. Also Numery. xxb. We reade that a greate parte of the people was slayne for fornycation.

Be not therfore lyke the chyldren of vnbeleue and companions of them. ye were some tyme darknesse, and ye broughte also other into darkenesse wyth you, nowe because ye be lyghte, and lyghtes shynynge in the Lorde, walke ye as the chyldren of lyghte, and nomore after the maner of Hea-then people, but euen as the chyldren  
of

On the thyrde  
of obedience, not facyoned after the  
fornare despyres of youre ignorance,  
but after that holy one whych hath cal  
led you. i. Pet. i. and. iiii.

In all goodnes, ryghteousnes  
and truthe, as the true frutes of the  
heauenlye lyght. These thre thynges  
then doth beutyfye and arme a Chri  
styan. By goodnes, contrarie to coue  
teousnesse, he is ready to do well to all  
men. By ryghteousnes, also contrary  
to coueteousnes, he payeth enery man  
bys owne. By truthe, that not alonelye  
in wordes, but in al his lyfe he be true  
and faythfull, reioysynge in the name  
of Christe, and not in his woikes ne  
ther in that he is a Christyan, and yet  
lyue lyke a turke, in fornication, in vn  
clennes, in coueteousnes, and suche o  
ther byces.

The Gospell on the thyrde  
Sondaye in Lent  
Luke. xi.

Jesus

**T**hus was castynge out of  
a deuyl, which was Dombel.  
And it folowed when y<sup>e</sup> De-  
uel was gone out, y<sup>e</sup> Dombel spake  
and the people wondered. Some  
of them sayde: he casteth out de-  
uels by the power of Belzebub  
the chefe of the deuels: and other  
tempted hym, sekyng of hym a  
sygne fro heaue. He knewe theyr  
thoughtes and sayde vnto them:  
Euery kyngdom at debate with  
in it selfe shalbe desolate: & one  
house shall fall vpon another.  
So yf Sathan be deuyded with  
in hym selfe, howe shall his kyng-  
dome endure, because ye say that  
I caste oute deuels by the power  
of Belzebub. Yf I by the power  
of Belzebub cast oute deuels: by  
whose power do poure chyldren  
cast the out? Therefore shall they

be your iudges. But yf I wyth  
the fyrnger of God, caste out de-  
uels: no doubte but y kyngdome  
of God is come vpon you. When  
a stronge man armed watcheth  
his house, al that he posselleth is  
in peace: but when a stronger the  
he commeth on hym, and overcometh  
hym, he taketh from hym  
his barnes wherin he trusted, and  
breydeth his goodes. He that is  
not wyth me, is agaynst me: and  
he that gathereth not wyth me  
scattereth. When the unclean  
spyre is gone oute of a man, he  
walketh through waterles pla-  
ces, & dryngereffe, and when he  
fyndeth none, he sayeth: I wyll  
retourne agayne to my house,  
whence I came out: and when he  
commeth, he fyndeth it swept &  
garnted. Then goeth he, & taketh

keeth seue other spzetes with him  
wozse then hym selfe: & they en-  
ter in, and dwell there. And the  
ende of the man is wozse then the  
begynnyng. It fortuned as he  
thus spake, a certayne woman of  
the company lyfte vp her voyce,  
and sayde to hym: happye is the  
wombe y bare the, & the pappes  
whych he gaue the sucke. And he  
sayd: happy are they that heare  
the worde of God and kepe it.

**C**hryst in this Gospel hath to do  
with a man that was afflicted  
with foure maner of defeates, that we  
maye knowe for whom (that is for the  
that are infirme & weak) Christ came  
into the worlde. Mathewe sayeth that  
he was blynde, Luke sayeth he was  
dumme, & possessed with a deuill: now  
all they that be dumme are deafe also.  
Thys man both Christ heale wthout  
doute both outwardlye & inwardlye,  
that

On the thyrde

that he shulde beleue truely in hym.  
But many do blaspheme this myracle  
other maruell greatly of it and prayse  
it, last of al, some besyde many and dy-  
uerse myracles y<sup>e</sup> were done of Christe  
they requyre another myracle & sygns  
from heauen.

Here therfore it is to be consydered  
howe Christ is take of the worlde, and  
of many mynisters and hearers of his  
worde. This myracle beyng done,  
there were some that praysed it as a  
supernaturall thynge, & a very worke  
of God, which were the godly & Chri-  
sten men, that regarde God and his  
workes, so much that they are euen a-  
stonyed w<sup>th</sup> them, lykewyse as Iesus  
parentes were vpon the sayenges of  
Symeon.

The seconde blaspheme hym, that  
is to say the Pharyses, and Scrybes,  
whome it greueth that they can not do  
lyke thynge, fearynge lest they shuld  
be contempned of the people, & Christ  
shulde



shulde be moze set by then they.

The thyrde sorte tempte hym requyr-  
ynge a sygne of hym from heauen; &  
he myght satysfye there folowe, & wor-  
ked curious bowes, and that he shuld  
be to them a gaspyng Rocke as he was  
to Herode.

That blasphemers of the glorie of  
God be heretykes, Christ maketh an-  
swere, not by God, but by natural rea-  
son, fyue maner of wayes. Fyfte by  
two symyltudes. Euery kyngdom  
deuyded wythin it selfe. &c. And  
yf that Sathan put out Sathā.  
Secondately Christ confuteth þe blas-  
phemyes of the Pharyses with a ma-  
nifest example, and wyth doynge of a  
lyke worke, where as he sayeth: Yf þe  
I do caste oute deuils in Belze-  
hub, in whome do your chyldren  
cast them oute? That same thyng  
that ye prayse in youre chyldren to be  
wel done, do ye blame in me, and saye:  
that

On the thyrde  
that it cometh of the deuell. Is not  
this manifest madnes? Therfore shal  
your chyldren iudge you, that ye blas-  
pheme me wythoute a cause. And we  
therfore yf it be true that deuylles can  
not cast out oʒ expulse one another, it  
must nedes be that I do thys by ano-  
ther power, that is to saye: By the  
fynger and sprete of God, & now  
therfore the kyngdom of God is  
perfyghtelye come vpon you.

None therfore is deliuered from þe  
kyngdome of the prince of darknes,  
but by Christ the lyght, noʒ we can not  
also perceaue this lyght, excepte the  
deuell be fyrst expelled, but be blynde,  
dumme and deafe, to all the doctryne  
of God.

Chyldre he recelleth þe Jewes with  
a synplytude, that he dozoweth of ex-  
perience. When that a stronge ar-  
med man kepeth the entrynge of  
hys house. &c.

Fourthlye

Fourthly, he that is not with me  
is agaynste me. Nowe the deuell  
is not with me, for I expell and putte  
hym out, then, certainly he is agaynste  
me. And he that gathereth not w  
me, doth skatter abrode. But to  
gather wyth Christ is after his exam-  
ple to doo well to oure neyghbours,  
thorougheloue; and to be full of good  
wozkes towarde all men. He that is  
wythoute faythe, & is wyth hym selfe  
stykkyng to his wozkes, he is not with  
Christe, but agaynste Christe: for he  
hath forsaken Christ when he trusteth  
to hys owne deservynges. So he that  
loueth not, gathereth not with Christe  
but is occupied in vayne thynges, by  
the whiche he is alwayes made worse  
and worse, so that he is from fayth eue-  
ry daye further and further.

And so much the worse are they, in  
that they beleued for a tyme and then  
t. ii. after.

On the thyrde

afterwarde in the tyme of persecution  
retourned agayne. And therfore maye  
be lykened oꝛ compared vnto dogges  
that retourne agayne to theyꝝ vomit.

Last of al therfore he putteth by the  
blasphemyes of the Jewes with threa-  
tes, spynnyng, excepte they receaue  
the truth, forgettinge and putting a-  
waye theyꝝ blasphemyes, & later ende  
of them shulde be muche worse, then  
begynnyng was.

Finally, it is to be noted, how Christ  
answered the woman that cryed vnto  
him, in which answer he hath taught  
the whole summe of all that is compr-  
hended in this hystoꝛy, that is to saye  
that we shulde not loke vpon the woꝛ-  
kes & the worthynes of me, but alone  
to the word of God, desyꝛous to heare  
it & kepe it. For it helpeth vs nothyng  
nether pꝛofyteth vs any thyng at all,  
howe holy and honorable soeuer this  
chylde's mother is, moꝛeouer neyther  
howe honorable and excellent this  
chylde

Sondape in lent.

Jo. cxiij.

chylde the frute of her bodpe is, but  
what thys chylde was to vs, that he de-  
lyuered vs by his grace without oure  
worke and deseruyng, fro the power  
of Sathan, whiche chesely is set forth  
to vs by the worde of God, that we be-  
leue it, and with stronge fayth trust in  
it. For so we shall optayne and enioye  
the health and felycyte, whiche bothe  
thys mother & her sonne doth possesse.  
But in the meane tyme this worde &  
worke shall be blasphemed of the wy-  
ked and vngodly, which we must suf-  
fer and answere y<sup>e</sup> blasphemars, with  
al meakenes for y<sup>e</sup> edyfyenge of other  
as Paule teacheth. Let all Chri-  
sten people therfore beware,  
lest they forgette the word  
of God, that they maye  
ones brynge forth  
the frute of ever  
lastyng fe-  
lycite.

t. iii

The

On the fourth

**T**he Epistle on the fourth

Sondaye in Lent.

Gala. iiii.



Brethren, it is wrytten,  
that Abraham had two  
sonnes. The one by a  
bonde mayde, the other  
by a fre womā. Pee and he which  
was of the bonde woman, was  
borne after y<sup>e</sup> fleshe, but he which  
was of y<sup>e</sup> fre woman, was borne  
by promyse: whiche thynges be  
token misterye. For these womē  
are two testaments: the one fro  
the mounte Syna, whiche gen-  
deth to bondage, which is Agar:  
for mount Syna is called Agar  
in Arabya, and bordereth vpon  
the Eytie, whych is nowe Jeru-  
salem, and is in bondage wth  
her chyldren. But Jerusalem  
which

Sondape in lent. Fo. cxiij.

whyche is aboue, is free, whyche  
is the mother of vs all: for it is  
wrytten: Reioyse thou barayne  
that bareste no chyliden, breake  
forth and crye, thou that traunay  
lest not, for the desolate hath ma-  
ny mo chyliden then she whyche  
hath an husbnde. Brethren we  
are after the maner of Isahac  
chyliden of promyse: but as then  
he that was borne carnally per-  
secuted hym þ was borne spyri-  
tuallye. Euē so is it now, neuer-  
thelesse what sayeth the scrip-  
ture. Cast awaye the bonde wo-  
man, and her sonne: for the sonne  
of the bonde woman shall not be  
heire wyth the fre woman. So  
then brethren, we are not chyl-  
iden of the bonde woman: but of  
the free woman.

¶ Here



On the fourth

**H**ere the Apostle proueth that the law is ceased, by an allegory of the law, that is of the scripture of Moses. As Ismaell borne of the woman seruaunte was not Abrahams heyre, but rather Isaac, borne of the free woman, for in him is nothyng but the fleshe of Abraham, but in this is the promise of God. There nature wrought, here grace aboue nature. So the libertye of the Gospel whych hath the promise of God, the whiche in beleynge of it maketh vs the chylde therof, wherby we are preferred before the bondage of the lawe, for a seruaunt abydeth not in the house for euer, but a sonne doth abyde. &c. But suche seruautes as put theyr truste in the ryghteousnes of the lawe, be malycyous alwayes to the true heyres, and auance them selues alone to be heyres, vntyll they be put oute of the kyngdome of God. And this wyl the scripture when it sayeth: Put out the womā seruaunt, & her sonne  
for

for the sonne of the seruaunt shall  
not be heyre wyth the sonne of y  
fre, in whom all nations of the earth  
shalbe blessed. By these two chyldren  
sayeth the Apostle be sygnifyed y two  
testamentes. The fyrst testament of y  
lawe: came from the mount Syna,  
which condemned the consciences of  
men, subiecte to synne, and bound me  
with the sentence of God vnto death.  
But the seconde is of pꝛomes, that is  
to saye, of the grace of God whyche is  
the holy Gospell that was prophecyed  
to come from Ierusalem. Esay. li. A  
lawe shall come oute from Syon. &c.  
Therfore as the fyrst sonne of Agar y  
seruaunt is put asyde, that he can not  
be heyre, because he persecuted y true  
heyre, so also the law, yf it be not spyri  
tuall can saue no man.

Let vs se therfore, the Apostle con  
cludeth that we must be the chyldre of  
the fre woman, the chyldren of the pꝛo  
mple of God, of the whiche when it is  
beleued

On the fourth  
beleued we be bozne the chyldren of  
God, that is not to be bozne after the  
fleshe but after the spzete. Nature in  
Sara was altogeather vnhablle that  
she shulde conceaue, belyde & she was  
also baren when she was yonge, but &  
fayth by whych Abzahā beleued God,  
dyd that nature coulde not. Therfore  
nowe truelye he is the sonne of the fre  
woman, whom Chzist hath deliuered.  
Whych I praye God maye chaunce  
to all men & are of godly mynde. Amē.

**¶ The Gospell on the fourth  
Sondaye in Lent  
Ioh. vi.**

**I**esus went hys waye ouer  
the see of Galyle, nere to a  
citty called Tyberias and  
a greate multytude folowynge  
hym, because they had sene the  
myracles that he dyd vpon the  
whych

whych were diseased, Jesus wēt  
vp into a mountayne, & there he  
sate with his discyples, & Easter  
a feaste of the Jewes was nere.  
Then Jesus lyft vp his eyes and  
sawe a great cōpanye come vnto  
hym, & sayde to Phylpp: Whēce  
shall we bye breade, that these  
myght eat: this he sayd to proue  
hym: for he hi. selfe knewe what  
he wolde do. Phylpp answered  
hym: Two hūdrezth peny worth  
of bread were not sufficiēt for thē  
yeuery man myght haue a lytel.  
Then sayde vnto hym one of his  
disciples, Andzew Symon Pe-  
ters brother: There is a lad here  
whych hath fyue barley loues,  
and two fishes: but what is that  
amonge so many: Jesus sayde:  
make the people to sytte downe,  
There was muche haye in the  
place

On the fourth

place, and the men satte downe,  
in nombre aboue fyue thousand.  
Jesus toke the breade, and gaue  
thanks, and gaue to the dyscy-  
ples and his dyscyples to them &  
were set downe. And likewise of  
þe fyfthes, as much as they wolde  
When they had eaten ynoughe,  
he sayde to hys dyscyples: Ga-  
ther vp the broken meat that re-  
mayneth, that nothyng be lost.  
They gathered it togeather, and  
fylled twelue baskettes w<sup>th</sup> bro-  
ken meate, of the fyue barlye lo-  
ues, which broken meate remay-  
ned to them that had eaten. The  
those men, whē they had sene the  
myracles þe Jesus dyd, sayd:  
This is of a truthe, the  
prophete which shal  
come into the  
worlde.

**I**n this Gospel Christe doeth  
teache, that all men fyrst oughte  
to care for the kyngdome of God, and  
not for temporall lyuynge which shal  
alwayes be mynistred vnto the. That  
in wordes he taught. Math. vi. Nowe  
by a very euident myracle he sheweth  
it muste nedes be so. This place ther-  
fore sheweth a remedy agaynst tēpta-  
tion for lyuynge, and so lykwyse for  
other necessaryes. Christe euen before  
that they complayned of hunger, my-  
nistreth to them tēporall foode. Wher  
by we be taught that he taketh charge  
of vs, whereof we maye be bolde by  
faythe that we commytte altogether  
care of vs vnto hym, beyng certen  
he is more solycyte and carefull for vs  
then we are for our selues. He feareth  
also here both good and euell, in exam-  
ple to vs, that we maye be persyght, as  
oure heauenly father is persyght and  
merciful, whych suffereth his Sonne  
to dyne bothe vpon good and euell, &  
that

On the fourth  
that we shulde do good to all men, yea  
and that to oure enemyes. Roma. xii.  
Christ also beareth patiently the grof-  
nes and weakenes of the dyscyples, &  
we also wpth a patient mynde shoulde  
beare the infyrmytie of oure bzethren.  
Ro. xiiii. Afterward for our bread, yea  
althoughe it be neuer so lytle, Christe  
teacheth vs to geue thanks to our fa-  
ther, that he wyl encrease it wpth hys  
blessynge, for yf he do not blesse it (a-  
boundance and plentye is bayne) and  
in oure greatest welthynes, we shall  
lacke and haue nede, as y. blessed byr-  
gyn Marye songe: *Et diuites dimisit inanes.*  
The ryche hath he sent forth emptye.

And in the ende he commaunded  
them to gather togeather the broken  
meate: that we maye learne here to be  
sparers, and not to abuse the gyftes  
and benefytes of God, whyche he ge-  
ueth vs, to gather them well together  
and kepe them, lest we tempte hym.  
For lykewyse as he requyrez thys,  
that



Sondaye in lent.

Jo. clif.

that when nothyng is at hande, ne-  
uerthelesse that we be sure that he wyl  
habundantly fede vs. So in lyke ma-  
ner he requyrez that we tempte hym  
not no? & we contēpne not his gyftes  
oz regardynge thē not, suffer suche as  
we haue to decaye, and vse them pro-  
digally and wastfully, waytynge & he  
wyl after ward send other frō heauen  
by myracle. Those thynges whych we  
haue of hys gyfte, it is mete to take  
them, and to vse them, wyth thankes-  
geuyng, but those thynges which  
we haue not, we muste beleue  
that we shall haue them,  
yf we haue nede of thē  
and wyth patyent  
mynde wayte  
foz them.

¶ The Epistle on the fyfth  
Sondaye in Lent.  
Hebze. ix.

In

On the fifth



Deceit, Christ beyng  
an hye Preaste of good  
thynges to come: came  
by a greater and a moze perfyte  
tabernacle, not made wyth han-  
des, that is to saye: not of thys  
maner buyldynge, nether by the  
bloude of goates and calues: but  
by hys owne bloude he entred  
ones for all, into the holy place, &  
founde eternal redemption. For  
yf the bloud of oxen and of goates  
and the ashes of an heyfer when  
it was spryncled, purifyed y<sup>e</sup> un-  
cleane, as touchynge the purify-  
enge of y<sup>e</sup> fleshe, how much moze  
shall the bloude of Christ, whych  
throughe y<sup>e</sup> eternal sprete, offered  
hym selfe wythoute spot to God  
pouрге your cōscyēce from dead  
workes for to serue the lyuynge  
God, and for this cause is he the  
mediator

mediator of the newe testament  
that through death which chaunced  
for the redemption of those  
transgressions, that were in the  
fyrst testamēt, they whych were  
called, might receaue þ promyse  
of eternall inheritaunce.

**I**n this lesson two preastes, and  
two maner of sacryfices are set  
forth vnto vs. The fyrst was in þ law  
of Moyses and his followers, whych pur-  
tyfied the people aloneþe with out-  
warde sacryfices in þ outward house,  
and that often tymes outwardly, and  
noþyng befoze God.

The seconde is þ sacryfice of Chyist  
in the newe and everlastyng testamēt,  
whych þe preast ones offered him selfe  
purpyenge vs foreuer in þs bloude  
whych he shed for all men, in the alter  
of the crosse, all sacryfices for that, set  
asyde, which were fygures of this on-  
ly oblatio. And thus was Chyist ones  
offered

On the fyfth  
offered, he is slayne nomore, but after  
this oblation, he hath entered into a  
greater tabernacle, and more perfight  
not made w<sup>th</sup> man's hande, no; after  
the maner of buyldyng of this world:  
but in heauen at the ryght hande of his  
father, where he sitteth to be oure me-  
diator vnto the ende of the world. And  
from thence he shal come agayne with  
greate royalty, to geue euery man ac-  
cordyng to his woorkes, that the good  
shall go into that mooste perfight ta-  
bernacle, and be locked into euerla-  
styng synges, from the whyche Iesus  
Christe deliuer us. Amen. Reade the  
xvi. of Leui. Howe the hye prest com-  
eth into the chiefe holie place once in the  
yeare. Of the cleansyng water and of  
the ashes of the redde cowe. Numert.  
xix. of the bloude of the goates and  
oren. xi. Leut. xvi.

The Gospell on the fyfth daye  
in Lent. Job. viii.

Iesus

**I**esus sayde to the compa-  
ny of the Jewes, & the hye  
preates. Which of you ca  
rebuke me of synne? Yf I say the  
trueth, why do not ye beleue me?  
+ He that is of God, heareth gods<sup>+ 30</sup>  
wordes. Ye therfore heare them<sup>31</sup>  
not, because ye are not of God.  
Then answered the Jewes and  
sayde vnto hym: Saye we not  
well, that thou arte a Samary-  
tane, & haste the deuell. Iesus an-<sup>32</sup>  
swered: I haue not the deuell but  
I honoure my father, & ye disho-  
noure me. I seke not myne owne  
praple, but there is one that se-  
keth and iudgeth. + Merelye ve-<sup>+ 33</sup>  
rely, I saye vnto you: yf a man  
kepe my sayenges, he shall ne-  
uer se deathe. Then sayde the  
Jewes to hym. Howe knowe  
we that thou haste the deuell.

On the fyfth

Abraham is dead and also þe pro-  
phetes: and yet thou sayest: If a  
mā do kepe my sayenges, he shal  
neuer tast death. Art thou grea-  
ter then oure father Abraham?  
which is dead: and the prophetes  
are dead, whō makest thou thy  
selfe? Iesus answered: If I ho-  
noure my selfe, my honour is no  
thyng worth. It is my father þe  
honoureth me, whiche ye saye is  
poure God, and yet haue ye not  
knowne hym: but I knowe him:  
and if I shulde saye: I knowe  
hym not, I shulde be a lyer, lyke  
vnto you. But I knowe hym and  
kepe hys sayenge. Poure father  
Abraham was glad to se my daye  
and he sawe it and reioysed. The  
sayde þe Jewes vnto hym: Thou  
art not yet fyftye yere olde, and  
hast thou sene Abraham? Iesus  
sayd

sayde to them: Verely verely, I  
saye to you: **O**r Abraham was  
I am. Then toke they vp stones  
to caste at hym; but Iesus hyd  
hym selfe, and wente oute of the  
temple.

**I**n this Gospell Christe goeth a-  
bout to make the Jewes beleue  
his godhed, that is to say, that he was  
without synne, that he is of God, and  
that he sayeth truth. Also that he was  
before Abraham. Howbeit they regarde  
none of these thynges: but for his  
good wordes, they geue euell & blas-  
phemous agayne, synnyng agaynste  
the holy goost, whiche synne shall not  
be remytted neyther here nor in the  
worlde to come. Math. xii. And among-  
est these thynges he setteth forth to  
them the p[ro]fite and benefyte of the  
worde of God, that is, yf a man beleue  
it, he shal neuer se death, for the worde  
of God is euerlastyng lyfe, yf it be  
h iii kepte



On Balme

kepte. Notwithstandinge it becometh  
 not a Chyristen man to glozve vpon it,  
 nether to trypumpe therein, but rather  
 to geue y glozve to God, as Chyrist here  
 teacheth. But y pharysaycal wycked-  
 nes can not beleue y worde of God, al-  
 though the preacher be irreprehen-  
 ble both in lyfe & doctryne, but rather  
 iudge the glozve of God whych y hea-  
 uens doth shewe blasphemy & folysh-  
 nes, and yet notwithstanding leane in  
 to theyr superstitious and bayne yma-  
 gynatiōs, esteemyng them as a matter  
 of fayth. But Chyrist very clearly and  
 playnly deuydeth thys fayned super-  
 stition fro the true and lyuelve faythe,  
 when that he sayeth: My father glozve  
 fyeth me, whō you chalenge to be your  
 God, and yet ye haue not knowne him  
 because ye knowe not me, that haue  
 brought his worde vnto you, that ye  
 myght be faued thereby: whiche ye no-  
 thyng regarde, but saye that I haue  
 a deuel, and y I am a Samaritan, &c.  
 Although ye do much boast your sel-  
 ues

nes of þe word of god in your mouthes  
 yet in your hartes ye are very farre fro  
 it: for ye knowe nothyng of it in very  
 dede, as I do. For yf I also sape þ  
 I haue not knowne hym I shall  
 be a lyar lyke vnto you, but I  
 know hym and kepe hys worde.  
 Therfore euery mā þ sapeþ þ he kno-  
 weth God, & kepeth not his worde is  
 lyke vnto þ pharyses & scribes in this  
 place. But he þ kepeth þ word of God,  
 he truly knoweth hym, & he þ truly kno-  
 weth hym, he also saythfullpe kepeth  
 his worde into euerlastyng life.

After much disputatiō & reasonyng  
 of þe dyuynite of Christ þ Jewes come  
 to wepōs, & flock together gatheryng  
 stones to throwe at hi. What & yf this  
 maner remayneth yet amongest Christe  
 people: which in steade of stones, take  
 tormentes of dyuerse kyndes as bry-  
 llyng & burnyng wout fauour or mer-  
 cy, howbeit, þ saythful muste suffice yf  
 such thynges be layde on their backs

On Balme

notwithstandinge yf place of refuge  
may be had, then learne here of Christ  
to fyre. Therfore to conclude, all thynges  
are in the handes of God, and no-  
thyng can happē to þe saythfull but by  
Goddes permyssion and sufferaunce,  
although the deuyl with all the aduer-  
saries of God and his electe, were set  
to wote they? cruel and enuyous dar-  
tes agaynste vs. If God be wyth vs,  
who maye preuaile agaynste vs. And  
let the vngodly learne of saynt Paule  
whych reioysed in nothyng so much  
as he dyd in his aduersyties and trou-  
bles.

The Epistle on Balme Son-  
dape. Philip. ii.



Iherusalem, let the same  
mynde be in you, þe whiche  
was in Christe Iesu  
whiche beyng in the shape of  
God, thoughte it no robberye  
to be equall wyth God. Neuer-  
thelesse

thelesse he made him selfe of no reputaciō, & toke on him the shape of a seruaunte: and became lyke vnto men, and was found in his apparell as a man, he humbled hym selfe, and became obedyent vnto death, euen to the death of the crosse: wherfore God hath exalted him, and geuē hym a name aboue all names. That in the name of Jesu shulde everpe knee bowe, both of thynges in heauen and thynges in earth, and thynges vnder þe earth: and that all tonges shuld confesse that Jesus Chyriste is the Lorde, vnto the prayse of God the father.

**I**n this Epytyle Paule setteth forth vnto vs a notable example of the charyte of Jesus Chyrist, that we also shoulde do lyke wyse: and this he doth with very swete and gentle wo-

On Palme

des, as maye playnely appeare to the reader and dyligent merker of them.

Christ here setteth forth him selfe an example to vs, which dyd not alowe nor iudge him selfe equal to God, neyther toke gods glory fro hym, where as yet he was very God in dede, which made al & by whō al thynges were made, yet ascrybed he all the glory vnto his father, as we read in the Gospel of Ihon. And the glorye of his maieste layde aparte, he cam not alonely downe to me but he so mekened him selfe, that is, he so behaued and shewed hym selfe, as though he had layde of his godheade & wold nether vse it ner shewe it forth takynge vpon him the fashion of a seruaut, & is to say: although he were very God, yet all the wordes of God & he spake, & al the good dedes that he dyd he spake the and dyd the for vs as our seruaut: not requyrynge that we shuld serue hym as a lord & master for his wordes and dedes, as it was sempyng  
nether

neither seakyng to hym selfe in them  
 any profyte or gloze at all, but alonely  
 sekyng oure profyte. Therfore in sy-  
 mplytude he was founde as a man, &  
 is to saye: in all thynges lyke an other  
 man (synne only excepte) he was sene &  
 knowne, as in eatyng and drynkyng  
 in slepyng & watchyng and suche o-  
 ther. To tell you at once, he dyd so hū-  
 ble hym selfe vnder al mē, that also he  
 gaue his lyfe for vs, beyng obedient  
 to his father in thys, yee & that vn-  
 to the mooste vyle death of the  
 crosse, & suffred hi self to be accursed  
 for vs, after þe lawe which sayth: curs-  
 sed is every man þe is hāged on a tree.  
 Here also we se wher Christ submitted  
 him selfe for our sakes, þe he myght for  
 vs ouercome synne, death & the deuell.

The Apostle cōcludeth, for al these  
 thynges God exalted hym, he  
 gaue hym all power in heauen  
 and earth. Mathew the. xxviii. cha.

Hauynge

On Salme

Maunynge a name in the whych alone  
we must be saued. Acte. iiii. To whom  
all people, trybes, and languages do  
seruyce. Dant. ix. So þ also hel gates  
shake at thys great gloze of Chryste,  
as it is sayde: Ephe. iii. That the ma-  
nyfolde wysdom of God throug out  
the church maye be knowne to þ prin-  
ces & powers in heauenly thinges. &c.  
fo; God hath raised hym from the  
dead, setting him on his right hād. &c.  
Ephe. i. Why then do not we which be  
nothyng (in comparyson to him) sub-  
mytte our selues to our b;eth;e, where  
as he of so greate maiestye dyd sub-  
mytte hym selfe: Remembrynge thys  
sayenge, he that meketh hym selfe shal  
be exalted. And agayne we are taught  
Gala. vi. He that thynketh hym selfe  
somwhat, where as he is nothyng de-  
ceaueth hym selfe. Then as Chryst fre-  
ly serued vs, so that he gaue hym selfe  
to death fo; vs, so frely wyth charyte  
one another let vs serue oute b;eth;en  
and



and let vs not haue a proude concepte  
 in our selues of the gyftes of God in  
 vs, despyssynge other which seme infe-  
 ryors vnto vs, seynge we haue no-  
 thyng, but that we haue receaued.  
 And let vs haue the same mynde that  
 Chyriste had, whyche where as he was  
 God, and myght ryghtly haue exalted  
 hym selfe aboue vs, and haue requy-  
 red godlye honoure, yet for oure sakes  
 he cast hym selfe vnder vs. &c. Or elles  
 yf we wyl not be so mynded, vnite shal  
 not contynue and fayth wyl perishe.

**T**he Gospel on Palme Sou-  
 daye, loke the fyrste Sondaye of  
 Aduent.

**T**he Epyttle on Easter  
 daye, the .i. to the  
 Corin. v.

Brethren

On Easterday

**B**rethren, purge the olde leuen: þ̄ ye maye benewe dowe, as ye are swete breade. For Chryste oure Easter lambe, is offred vp for vs. Therefore let vs kepe holy daye, not in olde leuen, neyther with the leuē of malyciousnes and wickednes but wpyth þ̄ swete bread, of purenesse and trueth.

**S**ynct Paule as he doth alwayes, so also here he wyllleth all Christiāns to be cleane frō al fylthynges and synne, and it is a generall admonition, whiche longeth to euery man, þ̄ euery one do purge out theyr olde leuē, and þ̄ they note not onlye a moate in other mens eyes, in the meane whyle not cōsydering a balke in their owne. And ther semeth repugnance in this texte, which must be accorded. First he cōmaundeth the olde leuen

**On Easterdaye.**

**Jo. ci.ii.**

leuen to be purged oute, after he ab-  
deth as ye be swete bzead, which is w-  
out leuen, vnto the whyche answer is  
made Joh. xiii. He þ is washe hath no  
nedeto washe but his fete, for he is all  
cleane. But howe is he all cleane, yf  
his fete be yet to be washed? So here  
all beleuers are wythoute leuen.

For when they receaue the sacrament  
it is necessarye that the leuen of synne  
be put awaye, that is to saye, that they  
be purifyed and made cleane by fayth,  
so that synne be nomore imputed vnto  
them. But the leuen of synne doth yet  
remayne, whyche alwayes muste be  
purged and mortifyed. Roma. viii.

Nowe ther is no condemnation to the  
that walke not after the fleshe, but af-  
ter the spzete. To walke after þ spzete  
is to mortifye the fleshe, and then we  
be a newe maner of moulde and paste,  
truely disposed to eate the true Easter  
lambe whyche is oure Lorde Iesus  
Christe. As there be two testamentes,  
so

On Easter daye.

So there be two passages and two Testaments. The former testamēt is þ lawe. The fyrst passage is the passage from Egypte to the lande of promise. The Easter sacrifice of that passage was a lambe, a sygne and fygyure of oure redemption. Exodi. xiii. It shalbe as a sygne in thy hande and as a remembraunce before thyne eyes. &c. The other testament is the Gospell, or the promise of grace. This passage is redemption from synne and death. The Easter sacrifice of thys passage is Christ, which hath geuen his bodye to be offered on the crosse for our redemption: wherof the Apostle maketh remembraunce here. But farre greater thinges are requyred to the last Easter sacrifice, then was to þ fyrst. The outward pharysaycall clenynes and outward purgynge of leuē, was pnowgh in þ Jewes Easter feast. But in this our Easter feast, in the whiche oure sauoure Christ was offered to þ heauenly

On Easter daye. Jo. clxi.  
heuely father, is requyred not alonely  
an outward clenness, but a cleane hert  
thzough fayth, that is to saye, whyche  
purysyth and maketh cleane all mēs  
hartes. Acte. xv. From al leffen of ma-  
lyce & wyckednes, that we maye sette  
Christ in purenes and trueth, whyche  
maner of seruers and woꝛshyppers, the  
Lorde alwayes despyeth, whyche I  
praye God we maye be. Amen.

**C**The Gospell on Easter  
daye. Marc. xvi.

**M**ary Magdalene, & Ma-  
ry Jacoby, and Salome,  
boughte odoures, & they  
myght come and anoynt Iesus.  
And earlye in the-mornyng the  
nexte daye after the Saboth day  
they came vnto y<sup>e</sup> sepulchre, whē  
the sunne was rysen, & they sayd  
one to another: Who shall rolle  
awaye the stone from y<sup>e</sup> doore  
of

On Easterday  
of the sepulchre: And when they  
loked, they sawe howe the stone  
was rolled awaye, for it was a  
very great one. And they wente  
into the sepulchre, & saw a yonge  
man syttyng on the ryght syde,  
clothed in a longe white garmēt  
and they were abalshed. And he  
sayde to thē: Be not afrayde. Ye  
seke Iesus of Nazareth whyche  
was crucyfied. He is rysen, he is  
not here, behold the place where  
they put him: but go your waye  
and tell his discyples, and name-  
ly Peter, he wyl go before you in  
to Galyle, there shal ye se him, as  
he sayde vnto you.

**I**n this Gospell it shalbe meate  
to speake of the frute of Chyestes  
resurrection, but because this worke  
is lytle, it shalbe suffycient for me to  
note certen thynges therof. Thou hast  
1. Coz.

1. Corin. xii. Howe the resurrection of  
 of Chyste is oure iustification. Also  
 Roma. the. iiii. and v. vi. Chap. That  
 yf Chyste had not risen agayne al hys  
 busynes & doynge had bene but vayne  
 y is to saie, yf he had not ouercome  
 death, but he hath tryūphed & is risen  
 agayne, as the Angel here sayth to the  
 women. He is risen, he is not here,  
 for that it shoulde be thus, he shewed  
 you longe afoze by the sygne of y pro-  
 phete Jonas, and that he shuld be the  
 death and ouercōmer of death. These  
 wordes of the Angel: Also the women  
 seynge the place where they layde him  
 yet not fyndynge him, be a strengthyng  
 and a stablyshynge of our fayth. But  
 the women forgettynge all that were  
 spoken befoze of him by the prophetes  
 that is to saie: that he shulde not se cor-  
 ruption, but rather sytte on the ryghte  
 hande of hys father, untill that hys  
 enemyes shulde be made his fote stole  
 therfoze they go to bye oyntementes,



On Easter dape.

to anoynte the deade bode of Chyſte,  
but becauſe he wolde vpbzayde them  
of theyꝝ incredulyte, he had conueyed  
hym ſelfe, and was ryſen agayne, le-  
uyng an Angel in the ſepulchꝛe that  
ſhuld ſaye, women whom ſeke ye with  
youre oymntmentes: Chyſte is ryſen a-  
gayne, he hath no more nede of youre  
helpe, but go your waye rather &  
tell hys bzethꝛen that he is ryſen  
agayne and is alꝑue. Wꝛyth theſe  
woꝛdes the women were aſtonnyed, &  
they ſayd to no man other thys oꝛ that  
foꝛ they were aſtꝛayde. The women do  
all thynges after a humayne & woꝛld-  
ly ſozte, and though they were aſtꝛayde  
them ſelues; yet tell they no man any  
thyng that they had done. If they had  
beleued, wꝛythoute doute they wolde  
haue publiſhed thys reſurrection a-  
bꝛoade to all men. But becauſe they  
feare, they beleue not, becauſe they be-  
leue not, they holde theyꝝ peace. After  
the ſayenge of Dauid: I beleued and  
therꝝ

foze I spake. yet Christ whiche rose to  
this purpose, restorēth all these thyn-  
ges in the godly and his electe, and at  
the laste confyrmeth them wyth hys  
holye sprete. Then this is the Gos-  
pell whiche is to be preached to all the  
worlde: go, and tell the bʒethʒen, (the  
bʒethʒen I saye) that he is rysen a-  
gayne and is alpyue. Whosoouer be-  
leueth this, he is the brother of Christ,  
& as Christ is the enheritoure of euer-  
lastyngē lyfe, so lykewyse all beleuers  
shall be coherytoʒs with hym in euerla-  
styngē felycyte. Amen.

**T**he Epyſtle on the fyrſte  
Sondaye after Easter  
Day, called lowe Sā-  
daye. i. John v.



Most dere beloued bʒe-  
thʒen, all that is borne  
of God ouercommeth  
the worlde, and thys is the  
x iiii. victoʒpe

On the fyrst Sondaye

victorpe that ouercommeth the  
worlde, euen oure fayth : who is  
it, that ouercommeth the worlde,  
but he whych beleueth, that Je-  
sus is the sonne of God : Thys  
Jesus Chryst is he that came by  
water and bloude, not by water  
onely : but by water and bloude :  
And it is the spirite that beareth  
wytnes : because the spyrite is  
truth. For there are thre whych  
beare recorde in heauen. The fa-  
ther, the worde & the holy ghost.  
And these thre are one, and there  
are thre whych beare recorde in  
earthe. The spyrite, the water,  
and bloude : & these thre are one.  
If we receyue the wytnes of mē,  
the wytnesse of God is greater :  
for thys is the wytnesse of God,  
whych he testifed of hys sonne.  
He that beleueth on the sonne of  
God,

God, hath the wytnesse of God  
in him selfe.

**I**n thys Eppistle fyrst se, who be  
the true vanqueshers & ouercō-  
mers in the worlde, trulye they that be  
borne of God, armed and fenced, not  
wyth ryches, not wyth armure, not w  
ingynes of warre, not w worldly poly-  
cye, but with a synge truste, whereby  
they cōmytte thē selues wholly to God  
they defende & wyth thys they over-  
come & worlde be it neuer so cruel. And  
this is that Ihon sayeth: Thys is  
the vyctory whych ouercometh  
the worlde, our fayth, whereby we  
beleue that Iesus is the sonne of God  
which fyrst ouercame & worlde & hath  
optayned immortalyte. Christ cam in-  
to this world takynge vpon him a moy-  
tall body, & he shulde get & vyctory for  
vs, and to shewe vs the waye howe  
we shulde overcome, to make vs sure  
of oure rewarde.

On the fyrst Sondage

Worth what fence came he armed?  
Jesus Christ came by water and  
bloude, by water, to washe vs from  
out synnes, by bloude to brynge vs to  
euerlastyng lyfe. Christ wolde be bap-  
tysed, which was without al synne, to  
restoze vs to innocencye, he wolde dye  
vpon the crosse, to open and shewe vs  
the waye to euerlastyng lyfe. But he  
shewed not hym selfe alonely by these  
two, that he was Christ & the sauour  
of the world, because he receaued bap-  
tysme as a synfull man, and that he  
died as a man ful of synne and a ma-  
lefactor, sufferynge even the mooste  
shamefull death, where as he alone of  
all men was innocent from all synne,  
but also the holy goost appearynge in  
lykenes of a doue wytnessed of hym &  
he it was whom the father had sent to  
be the sauoure of the worlde. Then  
there be thre in heauen which be one, &  
but one nature of them all, whych ge-  
ueth witnes to Christ, the father, the  
worde

woꝛde, and the holpe goost. The father which once speakynge fro heauen openlye testifyed that he was his dearelye beloued sonne, in whome nothyng dyspleased him, and y he was to be harde. The woꝛde whych doyng so many myꝛacles, and in that he dyed and rose agayne declared it selfe to be Chꝛist bothe God and man, the atonement maker betwyte God and man. The holpe goost whyche came downe vpon hys head when he was baptysed whyche after hys resurreccyon came downe vpon the discyples accoꝛdynge to the pꝛomyse of Chꝛiste. And there is no disoꝛde nether variaunce betwene these thre. The father is loue. The sone is a messēger. The holy goost is a confoꝛter oꝛ helper. And the wytnes of these as it is godlye, so it is infallyble and moost true.

Also there are thre thynges in the earth which geue wytnes of Chꝛist

On the fyrst Sendre

Christe, his humayne sprete, þ he  
left in the crosse water & bloude,  
whych ranne oute of his syde when he  
was deade. And these thre agre, the o-  
ther declare him to be God, these shew  
hym to be man. Also Ihon baptyste  
bare wytnes of hym. Let no man ther-  
fore doute of hym, and yf the wytnesse  
of men be not ynough for him, let him  
take at laste the witnes of God, where  
as he wytnesseth with an open voyce,  
sayenge: This is my onely beloued  
sonne in whom I haue delyght, heare  
hym. By these wordes let vs be mo-  
uyned to beleue that Christ is the ve-  
ry sonne of God, therfore surely set-  
tyng all our truste and confydence in  
hym, though þ world be neuer so cruel  
agaynst vs, we shall also ouercome in  
hym all aduersyte, yee euen death.

And after thys we shall ryse  
agayne wyth hym, vnto  
euerlastyng lyfe.

¶ The



after Easter.

fo. clxxvi.

**T**he Gospell on lowe Son-  
daye. The .xx. chapter of  
John. E.

**T**he same daye at nyghte <sup>Lu</sup>  
whych was the morowe  
after the Sabbath daye:  
whē the doores were shut, where  
the discyples were assembled to-  
gether for feare of þe Jewes, came  
Jesus and stode in the myddeste,  
and sayd to them. Peace be with  
you. And when he had so sayd, he  
shewed vnto them hys handes &  
hys syde: Then were þe discyples <sup>+</sup>  
glad when they sawe the Lorde.  
Then sayd Jesus to the agayne.  
Peace be with you. As my father <sup>+</sup>  
sent me, euen so sende I you. And <sup>a. d.</sup>  
when he had sayde that, he brea- <sup>+</sup>  
thed on them and sayde to them.  
Receave the holy ghost. Whose  
synnes

On the fyfth Sondaye  
synnes soeuer ye remytte, they  
are remitted to them: and whose  
synnes soeuer ye retayne, they  
are reteyned. But Thomas one  
of the xii. called Didimus, was  
not with them, whē Iesus came.  
The other dyscyples sayd vnto  
hym. We haue sene the Lorde.  
And he sayd vnto them. Except  
I se in hys handes the prynte of  
the nayles, & put my fynger in  
holes of the nayles & thruste my  
hande into hys syde, I wyll not  
beleue. And after viii. dayes a-  
gayne hys disciples were within  
and Thomas wyth them. Then  
came Iesus when the doores were  
shutte, and stode in the myddest,  
and sayde. Peace be wyth you.  
After y sayde he vnto Thomas,  
brynge thy fynger hyther and se  
my handes, & brynge thy hande,  
and

after Easter.

Jo. clxxii.

and thruste it into my syde, & be  
not faythlesse, but beleuyng.

Thomas answered and sayde to  
hym, My Lorde, and my God.

Jesus sayde vnto him. Thomas  
because thou haste sene me ther-

fore thou beleueste. Happy are  
they that haue not sene, and yet

beleue. And many other sygnes <sup>107</sup>  
dyd Jesus in the presence of hys

discyples, whych are not writte  
in thys boke.

These are writte  
that ye myght beleue that Jesus

is Chyste the sonne of God, and  
that in beleuyng, ye myght haue  
lyfe thozowe hys name.

**T**hys Gospell hath two partes,  
the fyrst is of Easter day, done  
the same day at nyght & our sauour  
rose agayne from death to lyfe. The  
other is after eyght dayes, when that  
oute

On the fyrst Sundaye  
our Lorde spake with Thomas which  
was called doughtfull. The discyples  
were gathered together, for feare of  
Jewes, the doores shutte vnto them.  
Here begynne the dyscyples fyrste to  
faste, for theyr spouse was then taken  
awaye from them, they neded not to  
take vpon them theyr owne crosse, as  
the Pharyses and Scrybes dyd, wher  
as Gods crosse and Chrystes was at  
hande, but Chryste is forthwyth pre-  
sent and doth conforzte them, lest they  
shoulde altogether faynte sayenge:  
Peace be wyth you. Stande sted-  
faste lyke stronge men, here I am a-  
gayne by my myghte and power. Let  
not the wepons of the Pharyses feare  
you, although they slaye the bodye, as  
they haue done to me, for ye shall ryse  
agayne wyth me vnto a greater and  
more excellent kyngdome then is the  
worldly kyngdome of the Pharyses,  
whyche longeth nothyng to you.  
Therfore I wysh you my peace, that

after Easter.

Forcliff.

In a good conscience towarde GOD  
my father, ye maye stande steadefaste  
agaynst all the engynes of the worlde  
and agaynste all the tyrannye of the  
cruel kynge Phalarys, by whome is  
sygnified oure goostlye enemye the  
deuell. Therfore the dyscyples are  
here afrayede, as all they be that be  
not confyrmmed with the sprete of God,

Furthermoze also Thomas, fyrste  
beleueth not, but despyeth manifeste  
sygnes, to se the pyntes of the woun-  
des, but Chyriste declarynge y it is a  
more happyer thynge, not seynge hym  
for to beleue, sayeth these wordes to  
hym: Blessed are they that haue  
not sene, & haue beleued.

As thoughe he shoulde saye: It is  
good to beleue Chyrist, seynge sygnes  
but it is better to beleue wythoute  
sygnes, where as false preachers can  
also shewe sygnes and myracles. But  
the truest and surest sygnes whereby  
Chyriste

On the fyrst Sondaye

Christ is knowne, is trybulation and the crosse. Our peace through Christ is the frute of resurrection, because synne, death and the deuell, haue no lenger power in vs, where as Christ led with hym captiuite captiue.

Christ sendeth forth his Apostles, as hys heauenlye father sent hym, lyke a lambe amongst a sorte of wolues, to be deuored of the worlde. Let therfore no Christen man truste to lyue wythout a crosse in the worlde and to be glorified with Christ. The gospel therefore is the worde of þe crosse, folowshyn to the Gentyles, offence to the Jewes, yet it pleased God thorough this folowshyn to make the that beleue safe. i. Corin. i, Christe brynged the holy goost into his discyples þe by hym they shulde haue power to bynde and lose both in heauen and earth. They þe haue the spere of Christ, maye lose & bynde synners, they þe wante this maye do nothyng lesse. And these be þe keys of  
of

after Easter.

Jo. clxx.

of the church, which many haue abused for theyr owne, to theyr destructiō and euerlastyng dampnation.

Thon sayth in the last chapter of his Gospell: These thynges be wyttē. &c. Here thou seyst that the wytynges of Thon be ynoughe to oure faythe, and where fayth is, there is lyfe througħ þe death of Chyste. Then all doctrynes are vayne, which are not the doctryne of the Gospell, taught of þe holy goost as Chyste promyseth hym to hys dyscyples, the teacher of all thynges that he hath spoken vnto them. Or els that is truely gathered and taken oute of the sayd doctryne, as are godlye and good cypule ordynaunces. &c.

**T**he Epistle on the. ii. Son-  
daye after Easter.

i. Petri. ii.

**M**oste dere beloued bre-  
thren. Chyste suffered for  
vs, leaunyng vs an en-  
p sample



On the.ii. Sondaye

sample that we shuld folowe his  
steppes which dyd no synne: ney-  
ther was there gyle found in his  
mouth, which when he was reup-  
led, reupled not agayne, when he  
suffred, he threated not, but cō-  
mytted the cause to him that iud-  
geth ryghteouslye, whych he bys  
owne selfe bare our synnes in his  
body on the tree, that we shoulde  
be delyuered from synne, & shuld  
lyue in ryghteousnes, by whose  
stryppes we were heled: for we were  
as shepe goynge astraye, but are  
nowe retourned to the shepherde  
and byschop of your soules.

**D**Eter in thys Chapter setteth  
forth to Chyristen men þe whol-  
crosse, in thys, þe setteth forth vnto  
vs Chyist for an example, for as he suf-  
fred for our synnes, beyng innocent:  
so

after Easter.

Jo. clxx.

so in lyke maner we synners must suffer for his names sake, yet not as euill doers, but as men ded to synne, and as seruauntes to ryghteousnes. Now Christ brought agayne the shepe that were gone astraye, whyche coude not byynge them selues agayne to þe flocke thou seyst here, and in the Gospell followyng, where as Christe is called the bylshoppe and shepherde bothe of shepe and soules.

**E** The Gospell on the .ii. Son-  
dape after Easter.

John. x.

**I**esus sayd to his dyscyples: I am the good shepheard, the good shepherde gyueth hys lyfe for hys shepe: an hyred seruaunte, whyche is not the shepherde, neyther the shepe are hys owne, seyth the wolfe com-  
p ii mynge

On the.ii. Sondape

myng, and leueth the shepe, and  
fleeth, & the wolfe catcheth the  
and scattereth the shepe. The hy-  
red seruaunt fleeth, because he is  
an hyred seruaunt, and careth not  
for the shepe. I am þ good shepe-  
herde, and knowe myne, and am  
knowne of myne. As the father  
knoweth me : euen so knowe I  
my father. And I geue my lyfe  
for the shepe. And other shepe I  
haue which are not of this folde,  
them also muste I byng, that  
they maye heare my voyce, and  
that there may be one flocke, and  
one shepherde.

**A**rist alone is the shepherd, the  
byshop, and curate of þ soules  
that beleue. By hym, yf a man beleue  
we entre, we be saued, we go in & oute  
syndynge verpe plentyful pasture. He  
fedeth wpth hys worde as he sayeth to  
Peter:

**Peter:** Feade my Shepe that they maye  
beleue, and lyue foꝛ euer. There be o-  
ther pastuers, poysoned with the spitel  
of pryde and ambition. Chyste alone  
watcheth dyllygentlye foꝛ hys Shepe.  
Excepte the Lorde kepe the cytie they  
watche in vayne ꝑ kepe it. Als Chyste  
alone is ꝑ Shepherde, so alone he kno-  
weth who be his, whom also the Shepe  
knowe by his worde. This Chyste is ꝑ  
true Shepherde, whyche goeth befoꝛe  
his Shepe, and doeth ieoparde hys lyfe  
foꝛ his Shepe. Let ꝑ preachers of gods  
word loke here what they ought to do  
what tyme the wolfe doeth come, in  
tyme of aduersyte and of the crosse, ꝑ  
they flee not awaye as the hyꝛed ser-  
uaunt doth, whiche is not ꝑ true Shep-  
herde and leaueth hys Shepe bleatynge  
and wandꝝynge, that they maye be rent  
toꝛne and deuoured of the wolues.  
A true Shepherde seketh the profyte of  
his Shepe, the hyꝛed seruaunt doth not  
so, but rather seketh his owne profyte.  
y iii Ther

On the .ii. Sondape

Therefore when his purpose goeth not  
forwarde he fleeth or runneth his way  
and leueth his shepe to the deuell to be  
deuoured into euerlastynge dampna-  
tion. Of these euell pastoers reade the  
place of Ezechiel. xxxiii. But  $\text{h}$  Christ  
addeth in the ende of thys Gospell.

And I haue other shepe. &c. He  
vnderstandeth the Gentyles, whyche  
after his death, by the Apostles were  
to be brought to the Gospell of Christ.  
As he called Paule the Apostle of the  
Gentyles. Also he opened and shewed  $\text{h}$   
to Peter, by dyuerse kyndes of beastes  
let downe in a linnen cloth from heaue  
to the earth.

Here let a man trye hym selfe that  
wyl be preferred before other in doc-  
tryne, whether he can folowe, & treade  
the steppes of Christ, to set asyde, that  
is to saye: all worldlye goodes, bodye,  
lyfe, and soule, for the shepe of Christe  
as al holy men haue done into a swete  
sauoure, for Christes sake. For it is  
not

after Easterdaye. Fo. clxxxii.  
not ynoughe to haue newe shoes to  
daunce this daunce, but besyde þe also  
it is nede to haue stronge fete vnto the  
readye preachynge of the Gospell of  
Christ, whiche therfoze wente afoze vs  
with his crosse, þe we shuld folowe him  
washynge our garmetes in our bloud  
Here scripture is playne, it nedeth not  
þe we haue any glose: For in fewe woꝝ=  
des, all Chꝛistiāns must offer wyllynge=  
ly euen theyꝝ, lyues for theyꝝ bꝛethꝛen,  
vnto God & Chꝛist, as Chꝛist hath ge=  
uē vs an example. He that fleeth these  
thynges fleeth euerlastynge lyfe, for  
by the crosse must we go to heauen, as  
thou seyst in Chꝛist, which sendeth his  
discyples, as his heauenlye father  
sent him amongst rauenyng  
wolues, that they shoulde  
bꝛyng forth frute in pa=  
cience, possessynge  
euerlastynge  
lyfe.

A M E N.

p iii The

On the .iii. Sondage  
The Eppistle on the .iii. Son-  
dage after Easter.  
i. Petri. ii.

**M**ost dere beloued bre-  
thren. I beſeche you as  
ſtraūgers, & pylgryms  
abſtayne from fleſhlye  
luſtes, which fyght agaynſte the  
ſoule, and ſe that ye haue honeſt  
conuerſation amonge gentyls, þ  
they whyche backebyte you as  
euell doers, maye ſe poure good  
workes, and prayſe God in the  
daye of viſytation. Submytte  
poure ſelues vnto all maner or-  
dynaunce of man, for the Lordes  
ſake, whether it be vnto þ kyng  
as to the cheſe head: eyther vnto  
the rulers, as to thē that are ſent  
of hym: for the punyſhement of þ  
euell doers, but for the laude of  
them



after Easter.

Ps. cxxxiii.

them that do well. For so is the  
the wyll of God, that ye put to  
scylence the ignoraunce of þe fo-  
lyshe men as free, and not as ha-  
upnge the lyberte for a clooke of  
malpciousnes: but euen as þe ser-  
uauntes of God. Honour al mē  
loue bzotherly felowshyp: feare  
God, and honour the kyng.  
Seruaūtes, obey poure matters  
wyth all feare, not onely yf they  
be good and curteouse, but also  
though they be frowarde, for it  
commeth of the grace in Chyſte  
Jesu our Lorde.

**A** Chyſten men ought to abstayne  
from al carnal deſyres, because  
they be agaynſte the ſpyte whyche is  
create and redemed to lyfe. The fayth-  
ful people ought to expreſſe in woꝝkes  
and dedes, that they boſte and teach in  
woꝝdes, that the Heathen thozowge  
they?

On the .iii. Sonde

they? good conuersation maye be lyke  
wyle conuerted to the Lorde. Howe þ  
Christians ought to be subiecte, thou  
seest, Roma. xiii. Where we are com-  
maunded to obeye the hyer powers, &  
to geue vnto God that belongeth to  
him, powre is geuen of God, vnto the  
punysment of euell doers, but to the  
praise and defence of good doers. We  
ought to do well to all men þ through  
our good woꝝkes the wycked maye be  
put to sylence, that is to saye, they that  
beleue not, noꝝ knowe not God. The  
true Christians reuerence all mē, they  
loue all men, they feare God, and ho-  
noure they? kynge, they be subiecte to  
all men foꝝ Gods sake, both to good &  
euell, foꝝ the knowledge of God &  
his lawe, sufferynge all inu-  
rye and wronge. And this  
is worthy thanks  
afoꝝe God,

The

after Easter.

fo. cxxxiii.

**T**he Gospell on the. iiii. Son-  
daye after Easter.

Ihon. xvi.

**J**esus sayd to his discyples  
after a whyle ye shall not  
se me, and agayne after a  
whyle ye shall se me, for I go to  
the father. Then sayde some of  
the dyscyples betwene them sel-  
ues: What is thys, that he say-  
eth to vs? After a whyle ye shall  
not se me, and agayne after a  
whyle ye shall se me, and that I  
go to the father. They sayd ther-  
fore, what is thys that he say-  
eth, after a whyle? We can not  
tell what he sayeth, Jesus per-  
ceaued that they wolde aske him  
and sayde to the. Thys it is that  
ye enquyre of, betwene your sel-  
ues: that I sayde: after a whyle  
ye

On the .iii. Sondaye

ye shall not se me, and agayne after a whyle ye shall se me. Verely verely, I saye vnto you: ye shall wepe and lamente, & the worlde shall reioyse, ye shall sorowe but poure sorowe shall be turned to ioye. A woman when she traueleth, hath sorowe because her houre is comme: but as soone as she is deliuered of the chylde, she remembreth nomore the anguy she for ioye that a man is borne into the worlde. And ye are now in sorowe, but I wyl se you agayne. And poure heartes shall reioyse and poure ioye shall no man take from you.

**I**n the tyme of aduersyte & trouble, Christe semeth to be absent, therfore in þe true faythe is tryed, even as golde is tryed in the fyre.

That the worlde and wycked men,  
count

after Easter.

Jo. clxxv.

count them selues moze happer then  
other: and that God semeth to fauoure  
them moze then his owne, as the pro-  
phete Ieremye objecteth vnto him. xii.  
Why do the waye of the wycked pro-  
spere. &c. And Christ sayth here to þe A-  
postles. The world shal ioye, but you  
shalbe sad. Therfore þe godly & sayth-  
full haue bytter & intollerable tẽpta-  
tion. But the Lorde forthwyth doeth  
chaunge that bytternes into sweteness  
and ioye, wher as he sayeth, that there  
trouble passeth awaye, but theyr ioye &  
gladnes is euerlastyng. But the ioye  
cõtrary wyse of the wycked & vnfaith-  
full is but for a tyme, and there heuyn-  
nes is euerlastyng. Therfore in all  
trouble and aduersyte the Christyans  
be comforted wyth thys symplytude: A  
woman when she traueleth of chylde  
hath heuynnes. Therefore the ioye  
of the Christians shalbe suche that af-  
ter they be deliuered of theyr chylde,  
that is to say: rydde of theyr aduersyte  
and

On the .liiii. Sundaye  
and trouble. They shall reioyse of the  
chylde that is brought forth, whiche  
is sayth, that bryngeth forth Christ to  
theyr euerlastyng consoyte and sal-  
uation.

The Epistle on the .liiii. Son-  
daye after Easter.

James. i.

**M**ost dere beloued bre-  
thre. Every good gyft  
and euery perfect gyft  
is from aboue, & com-  
meth downe: from the father of  
lyght, with whome is no varya-  
blenesse, neyther is he chaunged  
vnto darknes. Of his owne wyl  
he gate he vs, wyth the worde of  
lyfe, that we shulde be the fyrste  
frutes of hys creatures. Where-  
fore dere brethre, let euery mā be  
swyfte to heare, slowe to speake,  
ād slowe to wrath. For þe wrath  
of

after Easter.

Forciſſibi.

of man worketh not þ̄ whiche is  
ryghteous before god. Wherefore  
laye a parte all fylthynes, all su-  
perfluyte of malyciousnes. And  
receaue wyth mekenesse, þ̄ word  
that is grafted in you: whiche is  
able to saue poure soules.

**E** Or to shewe that we haue no-  
thyng that is good of our sel-  
ues, and that all our doynges are but  
vayne to prouoke the mercye of God,  
the Apostle saynt James sayth: What  
soeuer is any where, or at any tyme  
good, it cometh from heauen, fro God  
and þ̄ father of lyght, þ̄ came into this  
worlde to lyghten all men. Joh. i. We  
be begottē agayne wyllynge of God  
þ̄ we shuld be a newe creature, the olde  
byldynge set asyde. We be saued frely  
not by our owne merytes, our workes  
be before God, as the fylthy cloth of a  
polluted womā, yf we truste & leane to  
them



On the. iiii. Sondaye

them alone for oure saluation. Therefore beloued brethren, now we boine agayne, se ye be quicke to heare, readye to learne þe woꝛde of euery man, slowe to speake, because the tonge is slepye, and slowe to angre. It becommeth all godly men to eschewe not alonelye all vengeance, but also all euell speakinge. That as the everlastyng lyght hath shyned vnto vs thꝛough þe sonne of God, so all our lyfe maye testyfy, þe we be partakers of the light. Once we haue layde of the olde man wyth hys erroꝛes, with his corrupte affections & byces (nowe it is mete that we folowe the contrary thynges: lest thow we outfaute we fall agayne from the mooste helchsom professyon of our baptyme) and that we receaue the woꝛde of God plated in our hertes of our heauyly father hym selfe, that at the last thꝛough his grace & mercy oure soules maye be saued.

The

lyne. & f. saye is ryghteousnes. the first wyl they be  
ked a drye away theye synnes w theys owne wo  
ry the cause of the holye good remyde it at as  
that of not of a lye. f. saye. fo. clxxvii. a. u

The Gospel on the. iiii. Son-  
daye after Easter. by y. iudgem

Jhon. xvi.

**I**esus sayd to his discyples  
nowe I go my waye to  
hym that sente me: & none  
of you asketh me whyther goest  
thou: but because I haue sayde  
suche thynges to you, poure her-  
tes are full of sorowe. Neuerthe-  
lesse I tell you truth, it is expedi-  
ent for you: that I go away, for  
yf I go not awaye, that confor-  
ter wyl not come to you: but yf  
I departe, & I wyl sende hym to  
you: and when he is come he wyl  
rebuke the worlde of synne, and  
of ryghteousnes, and of iudge-  
ment. Of synne, because they be-  
leue not on me. Of ryghteous-  
nes, because I go to my father, &

3 pe

On the. lll. Sondaye

2<sup>d</sup> ye shal se me nomore. And of iudgemente, because the chiefe ruler of this worlde is iudged already I haue yet many thynges to say to you: but ye cannot beare the awaye nowe. Howbeit when he is come, I meane the sprete of truethe, he wyl teache you all trueth. He shal not speake of himselfe, but whatsoeuer he shal heare, that shal he speake, and he wyl shewe yon thinges to come. He shal glorifye me; for he shal receaue of myne, and shal shewe vnto you. All thynges that the father hath, are myne. Therefore sayde I vnto you: that he shal take of myne & shewe vnto you.

**A**riste in thys Gospell setteth forth to hys dyscyples hys ascencion to hys father, and the sendynge

after Easter.

Jo. clxxviii.

byng of the holye gooste, and sayeth  
excepte that he depart from them that  
the conforter coulde not come, that  
shoulde iudge the worlde of synne, of  
ryghteousnesse, and of iudgemente.  
Then these thynges are to be noted of  
this Gospel.

Fyrst that the kyngdom of Christ is  
spirituall, & for that cause he wolde go  
vp to his father to begynne it, and  
none outward manifestation, as the  
Jewes wayted it shulde be, & yet they  
sticke in the quicke sande vnstable  
and vnconstant. Therfore Christe ta-  
keth awaye from his dyscyples all  
carnall confydence and truste, that is  
to saye: that he wolde departe from the  
to his father, that he myght the better  
ragne in the hartes of the faythfull.  
Christ sayde that he wolde departe fro  
the, therfore the Apostles be troubled,  
thynkyng that he could better defend  
the wth his carnal pzenesse, wher as  
they yet sauered of hym but carnallye.

3 ii Ther

On the. lxxx. Sondagē

Therfore they hartes were full of he-  
lynnes, because the fleſhe alwayes de-  
ſyeth to be gloryfied without þe croſſe  
Therfore Chriſt ſayd to Peter, whych  
counceled hym that he ſhulde not go  
vp to Ieruſalem to his paſſion: Come  
after me Sathan.

The holy goost ſhall reprove þe  
worlde, þe is, ſhall mortifye and dā-  
ne all that is oures, ſynne, ryghte-  
ouſnes, and iudgement.

Therfore wout the ſpʒete our owne  
thynges pleaſe vs beſte and we abyde  
in dampnation, wyth whatſoeuer ho-  
lynnes, ryghteouſnes, and iudgemente  
we ſeme to be ſomewhat. The ſpʒete  
teacheth all thynges that be neceſſary  
to be knowne, and truelye none other  
thynges thē that Chriſt taught. Chriſt  
taught them, but the worde withoute  
the ſpʒete, is not vnderſtand, as ſaynt  
Peter ſayeth: The ſcripture was ge-  
uen of God, and the prophetes & holy  
men

after Easter.

Jo. clxxix.

men of God, spake by the inspiration  
of the holy gost, and is not of any mā's  
syngulare interpretation, the sprete  
therefoze shall interpretate it. And  
Chziste sayeth here: He shall prompte  
you and instructe you of al thynges, &  
shall teache you all truth. This sprete  
as we sayde, shall reprove the worlde  
of synne because it beleueth not. &c.  
Therfoze incredulyte and vnfaithful  
nes alone is the very synne, and the o-  
ther synnes are the frutes of this tree,  
lykewyse as sayth, the good tree byyn-  
geth forth her good frutes.

Of ryghteousnes for I go to  
the father. &c. Not to begyn an out-  
warde kyngdō, as p̄ Apostles thought  
after his passiō, nowe whan he wolde  
assende, sayenge: Shalte thou restore  
at this tyme the kyngdome of Israel.  
Whereunto he sayeth: And nowe ye  
shal not se me, for my kyngdom is not  
of this worlde, that all the worlde shuld  
be shamed and reproved throughte the  
spret

On the .v. Sondaye  
spzete, & because þ it putteth his rygh-  
teousnesse in outwarde thynges, & be-  
leueth not þ I am gone vp to my fa-  
ther þ beleuers shulde be iustified. He  
shal repproue þ world of iudgemēt, þ is  
to saye: that it knoweth not what is  
ryght and iuste befoze God and man.

The Epistle on the .v. Son-  
daye after Easter.

James.i.

**M**oste dere beloued bre-  
thren, se that ye be doers  
of the word, and not hea-  
rers onelye, deceauynge your  
owne selues wpyth Sophystre.  
For yf any heare the worde, and  
do it not: he is lyke to a man that  
beholdeth hys bodelye face in a  
glasse, for as soone as he hath lo-  
ked on hym selfe, he goeth hys  
waye, & immediatlye forgetteth  
what his fashion was. But who  
soeuer



after Easterdape. Fo. clxxx.

soeuer loketh in the perfect lawe  
of lyberte and contynueth therein  
(yf he be not a forgetfull hearer,  
but a doer of the worke) he shal  
be happy in his dede. Yf any man  
amonge you seme deuoute, and  
refrayne not hys tonge, but de-  
ceauue hys owne harte, this māg  
deuocyon is in vayne. Pure de-  
uotio and vndefyled before God  
the father, is this: To vspyte the  
frendles and wydowes in theyr  
aduersyte and to kepe hym selfe  
vnspotted from the worlde.

**S**yncte James in thys parte  
of hys Epylle doeth that why-  
che Chyste teacheth in the parable of  
the sede, that is to saye: that there be  
two maner of hearers of the Gospell.  
The fyrste be the threfolde vnfrut-  
full sede,

3 iiij The

On the .v. Sondaye

The seconde be the last and good seide  
that byngeth forth the frute in patience.  
At laste James monyeth those that  
he wyrteth vnto, that they be doers of  
the worde, and not hearers alone, that  
it goeth not in at the one eare, and out  
at the other. This is remembred euery  
where in all the scripture, both newe,  
and olde, howe, that is to saye: sayth &  
the worde be no ydle thynges, but  
they worke alwayes thorough charite  
therfore I go not about to bring forth  
many thynges for my purpose, put-  
tynge you in mynde of this thyng al-  
one that Christ answered to the womā  
Blessed be they that heare the word of  
God and kepe it, do worke, and gayne  
with it amongst theyr neyghbours.  
And thys at fewe wordes is the tely-  
ggon, wherby we please God, yf we re-  
frayne our tounge, byspte and confor-  
te the fatherlesse chyldren & wydowes in  
theyr trouble, & kepe our selues cleane  
fro this worlde, which is al set in vyce.  
And

after Easter.

Jo. clxxx.

And this it is that Christ at his last day  
shall come to iudge. I was hungry &  
ye gaue me bread, &c.

The Gospell on the .v. Son-  
daye after Easter.

John. xvi.

**I**esus sayd vnto his disci-  
ples. Verely verely, I say  
vnto you: Whatsoeuer ye  
shall aske the father in my name  
he wyll geue it you. Hitherto  
haue ye asked nothyng in my  
name. Aske and ye shall receaue  
it, that youre ioye maye be full.  
These thynges haue I spokē vn-  
to you in prouerbes, & tyme wyl  
come whē I shal speake nomore  
to you in prouerbes, but I shall  
shewe you playnly from my fa-  
ther. At that daye shall ye aske  
in

• On the .v. Sonde  
in my name, and I saye not vnto  
you, that I wyll speake to my fa-  
ther for you: for the father hym  
selfe loueth you, because ye haue  
loued me, & haue beleued þ I ca-  
out fro God. I wet out fro the fa-  
ther & cam into þ world. I leaue  
þ world agayne and go to the fa-  
ther. Hys dyscyples sayde vnto  
hym: beholde, nowe speakest þ  
playnlye, and thou vstest no pro-  
uerbes. Nowe we knowe that þ  
vnderstandest all thynges, and  
nedest not that any man shulde  
aske the any question. Therfore  
beleue we that thou comest from  
God.

**A**riste teacheth here the maner  
of prayenge, that yf a mā wyll  
praye, he muste truste to the promyse  
of God, or elles he shal praye in vayne.  
Ther

after Easter.

No. clxxxii.

Therefore Christ here doth not alone-  
ly promyse, but he sweareth & we shall  
be harde, but throughe hym, whiche  
is oure medpator, oure preast, our bys-  
shoppe and shepherde of our soules.  
And that is it that he sayeth: In my  
name. And in tyme of necessyte. It is  
necessary to praye that we maye haue  
peace, not the peace of the worlde, but  
the peace of God. Roma. v. And thys  
is full and perfyght ioye.

These thinges haue I spoken  
by prouerbes. &c.

A lytle whyle and ye shall not se  
me and agayne a lytle whyle, and  
ye shall se me. Also when he spake in &  
parable of the woman trauelynge of  
chylde, those thynges semed to the A-  
postles very harde, and hitherto they  
coude not vnderstāde his woꝛde, as it  
was very obscure and darke,

The time shal come whē I shal  
speake nomore vnto you in pa-  
rables

On the. v. Sondaie

rables, but openly I shall shewe  
of my father. That is to saye, when  
I shall sende my sprete into your hearts,  
then shall ye vnderstande perfectly  
those thynges whiche I saye  
vnto you nowe of my father whych I  
haue spoken to you in parables. To  
speake briefely withoute the sprete, the  
worde can not be vnderstande. For no  
man can saye, Iesus Christ, but in the  
holy goost. i. Co. ii. xii.

That daie, that is to saye, whē ye  
haue the sprete, ye shall praye to my fa-  
ther in my name. The holie gooste is  
necessary to them that praye, whych yf  
they wante they are not harde. Ther-  
fore sayeth Paule. Roma. viii. The  
sprette helpeth our infirmities. For we  
knowe not what is necessary for vs to  
praye for, but the sprete prayeth for vs  
with vnspeakeable gronynge. &c.

Se nowe speakest þ playnly.  
Howe the sylpe & poore men presume  
to

after Easter. Fo. clxxxiii.

to vnderstande the wordes of Chyſte.  
But howe they vnderſtoode the wyth-  
oute the ſpze, thou ſeeſt forthwith in  
Peter, and after his paſſion in them al  
foz he colde not perſuade them to be-  
leue hys reſurrection, excepte he had  
bene cōuerſante wyth the by the ſpace  
of forty dayes, doyng many myracles.

**T**he Eppſtle on the. vi. Son-  
daye after Eaſter.

i. Pet. iiii.

**M**ost dere beloved bre-  
thren, be ye diſcrete, and  
watch in prayer, but a-  
boue all thynges, haue  
feruent loue amonge you, for loue  
couereth þ multitude of ſynnes.  
be ye harberous one to another,  
and that wythoute grudgyng.  
As euery man hath receaued the  
gypſte, mynysſter the ſame one to  
another



On the .vi. Sondaye

another, as good mynysters of  
manysolde graces of God. Yf  
any man speake, let him talke as  
thoughe he spake the wordes of  
God. Yf any man mynyster, let  
him do it as of þe habyltye which  
God ministreth vnto hym, that  
God in all thynges maye be glo-  
ryfied, throught Jesus Christ.

**D**eter wyll eth here, befoze all  
thynges, that Christen men be  
wylse as serpentes. Math. x. That is þe  
in all aduersytes they kepe well they  
heade, whiche is theyr fayth, that it be  
not hurte. And that is done yf that we  
dyligentlye call and crye vnto God.  
Out of whych wyl folowe immediat-  
ly charyte to our neyghboure, for they  
go together and the one loketh for the  
other, so that they can not be asonder,  
nomore then the fyze maye be without  
heate, or the sunne without lyght.

And this couereth the multitude  
of

after Easter.

No. cxxxiii.

of synnes, that is to say, beareth and suffereth all thynges. i. Cozin. xiii.

Of hospytalyte, Loke aboue in the Eppistle of the seconde sondaye after the Epphany.

Of gyftes, Loke the. xii. to þ Ro- maynes. yf a man wyll speake in the churche, let hym speake the wordes of God, oꝛ els holde his peace. yf any mā wyll be an offycer oꝛ a mynyster in the churche, that is to saye: a dysposer of the goodes of the churche, let hym do that thozough the vertue & power of God, and not fainedly as Ananias dyd. Actes. v. That by these thynges God maye be honozed thzough Iesus Chyste, to whom be glorie and prayse foꝛ euer. Amen.

Therfoze he that wyll reloyse let hym do it in the Loꝛde whych maketh  
our infyꝛmyte and weak-  
nes stronge vnto  
euerlastyng  
lyfe.

The

**The Gospell on the .vi. Son-  
daye after Easter.**

**Ihon. xv.**

**I**esus sayde vnto his dysci-  
ples. When the conforter  
is come, whom I wyl send  
vnto you from the father, which  
is the sprete of veryte, which pro-  
cedeth of the father, he shall testi-  
fye of me, and ye shall beare wyt-  
nes also, because ye haue bene w  
me from the begynnyng. These  
thynges haue I sayde to you, be-  
cause ye shoulde not be hurte in  
your fapth. They shall excoꝛmi-  
nycate you, yee the tyme shall  
come, y whosoener kylleth you,  
wyl thynke y he doeth God true  
seruyce. And such thynges wyl  
they do to you, because they haue  
not knowne y father nor yet me.  
**But**

But these thynges haue I tolde  
you, that whē the houre is come  
ye myght remembre that I tolde  
you so.

**T**he sprete of God alone is most  
true, and whatsoener is with-  
out it, is not true. This sprete maketh  
true, and he that lacketh it, is a lyar, as  
all men of them selues be. This sprete  
also beareth wytnesse in euerye mans  
harte of me (of me I saue:) & thorough  
saythe in me is saued. Therefore the  
sprete of God inwardly wytnesseth.

You, sayeth Christ, also shall  
testifye of me outwardly, that is  
to saue: by your preaching. For ye are  
wyth me from the begynnyng, & ther-  
fore ye knowe the more perfectly  
what I haue done for mans saluatio.  
But thus your preaching of me, shall  
not please all mē, and chesely the pha-  
ryses, scriybes, and the prynces of the  
aa preastes

On the. vi. Sondaie  
preastes. &c. for as they harde not me,  
so they wyl not heare you, which shall  
not be ynoughe to content them. But  
besyde thys; they shall also persecute  
you, as they do me. Therfore beware  
be not offended, counte wth youre sel  
ues forst, whyther ye can stand stedfast  
agaynst the stormes of persecution, or  
naye, lest that men mocke you, & laugh  
you to scoyne, with the folye buylder  
whyche was not able to synp the hys  
wozke that he had begonne.

Before all thynges ye shalbe  
excommunicate out of the Syna-  
goge.

It was a lawe and decree, þat if any  
man beleued in Chyste, forthwth he  
shuld be excluded the Synagoge. for  
thys thyng, many that beleued of the  
greate men, dyd not confesse Chyste  
openly, for feare of excommunication.  
But this was nothyng to þe purpose,  
ther must chaunce to you greater  
thynges

after Easter.

Jo. clxxxvi.

thynges then these, that is to saye:  
that ye must suffer death for my  
sake, wherein your enemyes shal  
thynke that they do hye seruyce  
to God.

In dede the death of sayntes and of  
holy me, shalbe a seruyce to my father  
but to theyr persecuters and enemyes  
it shalbe everlastyng dampnation,  
for they knowe nether my father nor  
me, whome yf they knewe, they wolde  
nether slee you nor me, for one thepe  
doth not naturallye deuoure another.  
He that wylle reade moze of the slaun-  
der of the crosse and of Christen foo-  
lyshnes, let hym loke. i. Cor. i. i. Christ  
sheweth here befoze, that this crosse  
shoulde come to his dyscyples, & they  
shulde haue none excuse afterward. yf  
he had set such thynges afoze vs or he  
had gone awaye, we wold not readely  
haue gone to him. Wherefoze he sayth:  
keepe these thynges and remembre  
aa ii them,

On the .vi. Sondag

them, when that the tyme of the  
crosse cometh that I sayd thus  
to you.

The dyscyples feared no crosse to-  
warde Chyst, beyng yet present wyth  
them in the fleshe. But it was necessa-  
rye that he fyrste shoulde treade thys  
wayne, and then they to folowe. Ther-  
fore he sayeth: yf ye wyll haue me, suf-  
fer these men to go theyr waye. And  
is it, that he sayeth: these thynges sayd  
I to you fro þe begynnynge, because I  
was with you. I was to the Scrybes  
and Pharyses in thys thyng: þe chiefe  
captayne & head, therefore they sought  
me, but when I am taken awaye, then  
also youre house shal burne, that is to  
saye, you shal be in perell, that at last  
whē ye be purged by thys fyre, ye may  
be with me in the kyngdome of my fa-  
ther, which I praye Iesus Chyst may  
graunt to all his, throughe muche pa-  
cense. Amen.

The



On Wytson Sondaye. fo. clxxxvii.  
**T**he Epistle on Wytson-  
daye. Act. ii.

**W**hen þe fyfteth daye was  
come, whiche is Wytson  
Sondaye. The Apo-  
stles wpth one accorde, were ga-  
thered togeather in one place.  
And sodaynly there cam a sound  
from heauen, as it had bene, the  
commynge of a myghtye wynde  
and it fylled all the house where  
they sate. And there appeared to  
them clouē tongues, as they had  
bene fyre, & it sate on eche of the,  
they were all fylled with the ho-  
ly goost, and beganne to speake  
wpth other tonges, even as the  
sprete gaue them vtterance,  
There were dwellynge at Jeru-  
salem Jewes, deuoute men,  
which were of all nations vnder  
aa iii heauen

heauen. When this was noyed  
 about, & multitude cā togeather  
 and were astonyed, because that  
 euery man herde them speake in  
 hys owne tonge. They wōdered  
 al, & maruayled, sayenge amōge  
 thē selues: Loke, are not al these  
 whych speake of Galyle, & howe  
 heare we euerye man hys owne  
 tonge, wherein we were bozne?  
 Parthians, Medes, and Elami-  
 tes and the inhabyters of Me-  
 sopotamia, of Jewrye, Capado-  
 cia, Pontus and of Asia, Phry-  
 gia, Panphilia, and of Egypte,  
 and of the partes of Libia, whi-  
 che is besyde Serene, and straun-  
 gers of Rome. Jewes, and Pro-  
 selytes, Grekes and Arabians.  
 We haue herde thē speake wyth  
 our owne tonges, the great wor-  
 kes of God.

**T**he Jewes halowed thys feast, because the lawe was geuen in the mounte of Synai: the fylfte daye after they: goynge out from Egypte. But the Chyistians halowe it, because the lawe of the sprete was geuen them the fylfte daye after the resurrection of oure Lorde Jesu Chyiste. And therfore sayeth luke. After the dayes of Pentecost were fulfylled.

The feaste wherby the Jewes remembred the lawe geuen them of the Lorde in the mounte of Synai, then were all the Apostles in one place, and there was sodenly a sounde from heauen, of a wynde commynge, that is to saye, whych shoulde declare þ another pentecost was nowe at hand, & þ shuld declare þ outward lawe to be nothyng þ that the holy goost be not present to interpretate and expounde it.

And they were all fulfylled with the holy goost and beganne  
aa iii to

On Wotton

to speake with diuerse tongues. &c.

Here we se playnely the parte of the holy gooste, whych is sent from aboue that confozteth the dyscyples, whyche fate befoze (the dozes shut to them) in heuyness and feare, because of the Jewes, it deuydeth theyr tonges, it kyndeleth and inflameth them, that they shoulde take strengthe of mynde vnto them, and publyshe boldly amongst the people the worde of God fearynge no man, as it foloweth in the same Chapter. But yeeche mā harde his owne language. It is not thus to be vnderstode y they dyd nowe speake with so many dyuerse tonges of straungers, but alonelye wyth one mother tonge, but it was done by the power of God that all men vnderstode it. And therfore they saye: Howe haue we hearde eche one of vs our language in y which we were borne.

The

The Gospell on Wytson  
Sondaye. Joh. xliii

**I**esus sayde vnto his discy-  
ples. If any man loue me,  
and wyl kepe my sayen-  
ges, my father also wyl loue him  
& we wyl come vnto hym, and  
wyl dwell wpth hym. He that  
loueth me not, kepeth not my  
sayenges, and the wordes which  
ye heare are not myne, but the fa-  
thers which sent me. This haue  
I spoken vnto you, beyng yet  
present wpth you, but the confor-  
ter which is the holy goost (whom  
my father wyl geue in my name)  
shall teache you al thynges, and  
brynge al thynges vnto your re-  
membraunce, whatsoener I tolde  
you. Peace I leaue with you, my  
peace I geue vnto you, not as the  
worlde

On Wyssen

world giveth, give I vnto you  
Let not your heartes be grieved  
neither feare ye. Ye haue heard  
howe I sayd vnto you. I go and  
come agayn vnto you. If ye loue  
me, ye wolde verelye reioyse, be-  
cause I sayd: I go to ffather, for  
the father is greter then I. And  
nowe haue I shewed you before  
it come, that when it is come to  
passe, ye myght beleue. Hereaf-  
ter wyl I not talke many wor-  
des to you, for the thefe ruler of  
thys worlde cometh and hath  
nought in me, but f the worlde  
maye knowe that I loue the fa-  
ther, and as the father gaue me  
commaundement, even so do I.

**I**n this Gospel is fyrst to be noted  
the Christen loue & charyte f we  
ought

ought to beate vnto almyghtye God,  
which hath sayd: loue your Lord God  
with all your herte, wth all your soule &  
with all your myght. And this loue cā  
not be had without fayth. For howe is  
it possyble þ I shulde loue hym in whō  
I thynke no good, nether beleue euer  
to haue benefyte of hym. So is it not  
possyble to loue oure Lord God al-  
mighty, excepte we fyrst beleue that he  
is a mercyfull God, that loueth vs, &  
leaueth no worke that we do (whyche  
though it be his owne, as we cānot of  
oure selues, as of oure selues not so  
much as thynke once a good thought,  
muche lesse do a good dede) but he re-  
wardeth it, as owne that crowneþ &  
rewardeth hys owne workes & dedes.  
This charyte thē is lynked & coupled  
so with fayth, that it may not be sepa-  
rate, and it is onpossyble to haue the  
true and lypynge fayth, but that thys  
charyte is therewyth, whyche loueth  
his Lord God and worketh hys wyl  
and



On Wytson

and pleasure in obeyenge hys godlye  
pzeceptes and commaundementes.

Secondarely, he promyseth, that yf  
we kepe his comaundementes he wyl  
sende vs a conforter, euē þ̄ holy gooste  
declarynge that his spzete is & shalbe  
ready alwayes to assyst vs, yf we wyl  
endeuoure our selues to kepe his com  
maundementes : whyche spzete shal  
strength and conforzte vs agaynst the  
worlde, the deuell and the fleshe oure  
mortal and deadly enemyes, that we  
shal baynquyshe and putte them to  
flyght.

Thyrdly, he sheweth þ̄ there are two  
sortes of people. One þ̄ are spirituall  
endued wyth Gods fauoure, whyche  
iudgeth nothyng but by þ̄ spzete of þ̄  
holy goost & accoꝝdng to þ̄ mynde of  
his holy worde. Another sorte ther are  
whyche are worldlye. Those are they þ̄  
sauoure nothyng, but that is of the  
worlde and worldly thynges. And ther  
foze sayeth Christe, I wyl sende you,  
even

euē the spꝛete of truthe, whome the  
woꝛlde knoweth not, & is those whych  
seke and delyghte in vanyties of the  
woꝛlde. Here is take awaye the greates  
flocke, whiche counte them selues the  
churche, that saye to certen that leane  
not to theyꝝ iudgementes: What wyl  
you folowe a fewe? Do not you se that  
the mooste parte are agaynst them?  
doth any of the great ryche men holde  
with the? But Chꝛist maketh answer  
that these men are of the woꝛld, & that  
it is vnto the poore that & truthe shal  
be shewed. As Chꝛiste geueth thankes  
vnto his father, that he hyd his miste-  
ryes and secretes fro the pryde of the  
woꝛlde, and opened them vnto lytle  
babes. It is therfoze the lowe & meke  
of herte, which Chꝛist calleth the lytle  
flocke, to whome this spꝛete of truthe  
is sent.

Fourthlye, in thys Gospell, Chꝛiste  
promyseth vnto his disciples his pea-  
ce, puttynge and makynge dyfference  
betwene

**On Trinite**

betwene his peace and the peace of the  
worlde. Notwithstandynge a worldly  
peace, vnyte and concoide is Goddes  
gyfte, for the whiche Chyristen men are  
much bound to praye, as saynt Paule  
teacheth. But this maner of peace that  
Chyriste leaueth here, is a peace of con-  
science, whiche thankfully receaueth  
at the hande of God, all aduersyties  
and troubles. &c.

Finallye, he geueth vs here a great  
confort, that no aduersyte shuld feare  
vs, and that the pryncce of thys worlde  
hath nothyng in vs. And laste of all  
sayth that, as hys father commaunded  
hym, euen so he dyd, teachyng vs, that  
as we are commaunded to do, so to do  
not after our myndes and fantasies,  
but accoꝝdynge to hys wyll and plea-

sure, which the father of heauen

graunt vs all to do for his

sonne Iesu Chyristes

sake. Amen.

The

Sunday.

Forcett.

**The Epistle on Trinite Son-  
daye. Apoca. iiii.**

**L**oked vp and saw a doore  
open in heauen, & the fyrst  
voyce whych I herd was  
as it were of a trompt talking to  
me, whych sayde: Come vp wy-  
ther, and I wyll shewe the thyng-  
ges, whych must be fulfilled here  
after: and immediatly I was in  
the sprete, and behold a seat was  
set in heauen, and one sat on the  
seate, and he that satte was to  
loke on lyke vnto a Iasper stone  
and a Sardyne stone. And there  
was a rayne bowe about þe seate  
to loke vpon lyke to an Eme-  
ralde, and aboute the seate were  
foure and twentye seates. And  
I sawe on the seates .xiiii. el-  
ders, spytynge clothed in whyte  
rayment

On thralte  
rayment, and had on theyr hea-  
des crownes of golde, and out of  
the seate pzoceeded lygbtynnges  
and thonderynnges and voyces.  
And there was leuen lampes of  
fyre burnynge before the seate,  
whych are the leuen spzetes of  
God. And before the seate there  
was a see of glasse lyke to Chyp-  
fall. And in the myddes of the  
seate and rounde aboute þ seate  
were foure beastes full of eyes be-  
foze and behynde. And the fyrste  
beast was lyke a Lyon, þ second  
beast lyke a calfe, and the thyrde  
beaste had a face as a man, & the  
fourth beast was lyke a flyenge  
Egle. And the foure beastes had  
euery one of them fyre wynges  
aboute hym, and they were full  
of eyes wythin, and they had no  
rest, daye nether nyght, sayenge:  
holp

**The Epistle on Trinite Son-  
Daye. Roma. xi.**

**T**he depnes of the ryches  
both of the wysdome and  
knowledge of God: howe  
unsercheable are his iudgement-  
tes, & hys wayes past fyndynge  
out? For who hath knowne the  
mynde of the Lorde? Or who  
hath bene his counseller? Or  
who hath geue vnto hym fynde,  
& he shal berecompensed agayne.  
For of hym, and thowowe hym, &  
for hym, are al thynges. To hym  
be glozy for euer. Amen.

**A**fter þat Paule had taught, & all  
men both Jewes and Gentyles  
were comprehended vnder synne, þen  
God of his mercy wolde haue compas-  
sion of them al, and therfore he cryeth  
out: O the depnes of Gods wys-  
dome and knowledge. As though

On Trinite

he shulde saye: These iudgements of  
God be vnsearcheable, that they can  
not by any mans wytte be comprehē-  
ded nor yet dyscussed. For the iudgeme-  
tes of God by very depe and his foote  
steppes shal not be knowne. And who  
is ther amongst vs that knoweth the  
mynde of God? He alonely knoweth  
what longeth to hym & he is suffyciet  
to him selfe. Who also hath ben of his  
coūcel? Who hath holpē þe sprete of the  
Lord? or who hath ben his coūceler? In  
whō hath he takē councel, & who hath  
instructe hym? and hath taughte hym  
the pathwaye of righteousnes or hath  
learned hym connyng, or shewed him  
the waye of wysedome? Or who gaue  
hym synne that it shulde be geuen him  
agayne, that God shulde quyte it? No  
man, no man forsooth, wher as al thyng-  
ges were made of hym, by hym, and to  
hym. Let no man therfore peioyle of  
hys workes agaynste God, but let vs  
suffer hym in all thynges to haue hys  
owne



Sondaye.

fo. cxciii.

Unspokeable glory for ever. Amen.

Here were also somewhat to be sayd  
of the trynyte, but because the Apostle  
monyeth vs that Gods matters are  
besearchable, let vs leaue that, ac-  
knowledgyng alone by oure faythe  
that the father, the sonne and the holy  
goost is one true God alone, in whom  
and by whome all his electe shalbe sa-  
ued.

The Gospell on Trinite

Sondaye. The. iiii.

Chapter of Ihon.

**T**her was a man of þe Pha-  
ryses named Nicodemus  
a ruler amonge þe Jewes.  
He came to Iesus by nyght, and  
sayde vnto hym: Master, we  
knowe that thou arte a teacher  
whycher arte come frome God,  
for no man coulde do suche my-  
racles as thou doeste, excepte  
by it God

...of Lemeth but ...  
On the ...

God wete wyth him. Iesus answered & said to him. Verely verely, I say vnto the: Except þa man be bozne a newe, he can not se the kyngdome of God. Nicodemus said to hym. Howe can a man be bozne when he is old: Can he enter into hys mothers wōbe & be bozne agayne? Iesus answered: Verely I saye vnto the. Except þa man be bozne of water, & of the sppyte, he can not enter into the kyngdō of God. That which is bozne of þ flesh, is flesh: and that whych is bozne of þ spyrte, is spiryte. Mervell not that I sayd to the, ye must be bozne a newe. The wynd bloweth, wher he lyfteth, and thou hearest hys sounde, but thou canste not tell whēce it commeth, & whither it goeth: so is every man þ is bozne of

of the spyrte. Nichodemus answered & sayd to him: Howe can these thynges be? Jesus answered and sayde to him. Art thou a master in Israel & knowest not these thynges? Verely verely I saye vnto þ. We speake that we knowe, and testify that we haue sene, and ye receaue not our wytnesse. Pf I told you earthly thynges, & ye haue not beleued, howe shulde ye beleue pf I shal tel you heuenlye thynges? And no man hath ascended vp to heauen, but he that came downe frō heauē: þ is to say, the sonne of mā, whych is in heauen. And as Moyses lyfted vp þ serpent in þ wyldernes, even so must the sonne of man be lyfted vp, that no man which be leueth in hym peryshe, but haue eternall lyfe.

**T**hys dysputatio of Christ wiche  
 Nicodemus : breuelye is no o-  
 ther thyng, then howe that the whole  
 carnall man, the olde Adam, wpyth all  
 hys endeuoures and workes, be they  
 neuer so godly in outward apperance  
 be nothyng afoze God. Wherof forth  
 wpyth is knowne true iustifycatton of  
 all men, yf that we be bozne agayne,  
 not carnally, but after a Godly maner  
 of natyuite, that is to saye of water &  
 of the holy goost. Then Christ damp-  
 neth vtterly the natyuite of the fleshe,  
 as altogether vncleane, and that we  
 can no waye be iustifyed, except we be  
 bozne agayne by water, that is to saye  
 by baptyme and subdueynge of our  
 lustes, & by y<sup>e</sup> sprete that doth quycken  
 and thys to be bozne agayne shortlye  
 is nothyng elles, then to beleue in  
 Christe and in the same crucifyed:  
 Then they y<sup>e</sup> be not thus bozne agayn  
 shall neuer se the kyngdome of God.  
 But thus to be bozne agayne : mans  
 reason

reason perceaueth not, as thou seest in Nicodemus. The carnall man perceaueth not the thynges that be Godlye, but rather iudgeth ryghteousnesse falsenes, that is to saye: by persecution to enter into heauen. Therfore þe flesh begetteth alwaye fleshe in whych abyddeth not the sprete of God. The whatsoeuer thynges be done of the fleshe alone, they be altogether vayne and vnprompytable. But that whyche is borne of the sprete, is sprete. And yf the sprete of God beget agayne the fleshe, it shal be no lenger the frute of the fleshe, but of the sprete, whereas the it doeth that longeth to the sprete.

The spyrytuall generation can not be shewed outwardlye as the carnall can. Therfore answereth Christ to Nicodemus whyche asked hym. Howe shall these thynges be done. The sprete breatheth where it wyl and thou hearest the noyse of it,  
But

but thou knowest not fro whence  
 it commeth or whether it goeth.  
 So is every man that is borne of the  
 sprete, that is to saye spyrituall me, be  
 prenye and not knowne of the fleshe  
 nor be not bound to any tyme or place  
 other here or ther. We here in dede the  
 wynde blowe, and whence it commeth  
 or whether it goeth we knowe not. It  
 is even so here, The man preacheth &  
 uttereth the worde wyth hys mouth,  
 but when it commeth forth, or what  
 spede it maketh, or when it byngeth  
 forth frute nomā knoweth it. It was  
 thy parte good ma, to haue knowne  
 thys whyche art a master in Israell.  
 Thou oughtest to teache the people  
 these thynges, that is to saye, this spy-  
 rituall generation. Nowe thou kno-  
 west not thy selfe the thynges þ longe  
 to true fayth, settinge forth thy dyscy-  
 ples to bayne workes. Therfore take  
 hede now to my sayēges, for I speake  
 nowe the thynges that I knowe certē-  
 ly

Ipe, and wytnes that I haue sente, and these thynges shal not be bayne to you Pharyses, but rather ye shalbe saued, yf that ye kepe them. But fewe of you shal alowe my wytnes. The reason of this is: Because ye knowe not carnall thynges, whych yet by naturall wytte ye oughte to knowe, that is to saye: of the wynde that bloweth, & other thynges, as ye be bozne of the earth, & that ye muste be broughthe agayne to the earthe. &c. Howe is it possyble that ye shulde vnderstande heauenly? But because Chyist wold not this Nicodemus to be destitute of moze godly thynges he goeth on and sheweth hym somewhat heauenly thynges that he might saue hym. No man ascendeth into heuē. &c. My frynde Nicodemus the sonne of man came into earth & lyke- wyse remayned in heauē, and agayne he goeth to heauē, ordened to be Lorde of heauen and earthe, and of all thynges contayned in them. I am he that came  
came



On Trinite

came downe as it were to the lowest  
place I came, and euen to hell I haue  
come, and yet also haue abyden styl in  
heauē. If thou canst beleue these thyn  
ges, thou shalt be easely saued. If thou  
wylt not beleue me in thys, beleue the  
scrypture. Thou hast Num. xxi. Howe  
God in the plage of the fyrr serpent  
commaunded Moses to set vp a bra  
sen serpent, that euerye man that was  
stryken lokynge vpon hym, shulde be  
healed agayne. For the fulfyllynge of  
the truth that this serpent dyd sygny  
fyre came I into the worlde, thus also  
to be hanged vpon the crosse, that eue  
ry man that beleueth in me, shall not  
peryshe, but haue everlastynge lyfe.  
Then whosoever wyl nowe go to hea  
uen, and folowe Chyste, they muste be  
turned into newe creatures. He wente  
vp therfore because we shulde folowe  
hym. But he þ is not transformed and  
turned into a new creature, he is flesch  
and of fleshe, and shalbe dāpned wth  
fleshe

Sondaye.

Jo. crebill.

fleshe for ever. Therefore my frende  
Nicodemus, leaue thy carnall wyse-  
dome, the outwarde knowledge of the  
lawe, & learne nowe of me true knowe-  
ledge, which my heauenly father hath  
geuen me, that ones thou mayeste be  
taught of hym, and that thou mayeste  
knowe me, whych am nowe come, sent  
of hym into the worlde, that the worlde  
shulde be saued by me. Let all men be-  
leue in me that they be not iudged.

**T**he Epyistle on the fyrst  
Sondaye after Tri-  
nite. i. John. iiii.

**M**osse dere beloued bre-  
thren. God is loue, in this  
appeared the loue of God  
to vs warde, because that God  
sent his onely begotten sonne in  
to the worlde, & we myght lyue  
thoroughe hym. Herein is loue,  
not

On the .i. Sondaye

not that we loued God, but that  
God loued vs, and sent hys sone  
to make agrement for oure syn-  
nes. Verelye beloued, yf God so  
loued vs, we oughte also to loue  
one another. No man hath sene  
God at any time. Yf we loue one  
another, God dwelleth in vs, and  
his loue is perfecte in vs. Hereby  
knowe we, that we dwel in him,  
and he in vs: because he hath ge-  
uē vs of his sprete. And we haue  
sene & do testifye, that the father  
sent his sone, which is þe saupour  
of the worlde. Whosoever confes-  
seth þe Jesus is the sonne of God  
in hym dwelleth God, and he in  
God. And we haue knowne and  
beleued the loue that God hathe  
to vs. God is loue, and he þe dwel-  
leth in loue, dwelleth in God and  
God in hym. Herein is the loue  
perfect

perfect in vs, that we shuld haue  
truste in the daye of iudgemente  
for as he is, euen so are we in this  
worlde. There is no feare in loue  
but perfecte loue casteth oute all  
feare, for feare hath paynefulnes  
he that feareth is not in perfecte  
loue. We loue hym, for he loued  
vs fyrste. If a man saye: I loue  
God, and yet hateth hys brother  
he is a lyar. Howe can he that lo-  
ueth not hys brother, whome he  
hath sene: loue God who he hath  
not sene: And thys commaunde-  
mente haue we of hym: that he  
whych he loueth God, shulde loue  
his brother also.

**S**yncte Ihon sheweth in thys  
lesson, howe persyghtlye God  
fyrste loued the world, that he sent his  
onely and moost dearely beloued sone  
into þe earth for þe same, which through  
synne

On the .i. Sondaye  
synne was losse, restorunge it agayne  
vnto the former gloype, and that with  
the moost shamefull death of þe crosse.  
Therfore he sayeth: The charyte of  
God hath appeared in this, that  
he sent hys onely begotten sonne  
into the worlde that we shoulde  
lyue by hym.

And that was not deserued by oure  
wozkes that we fyrste loued hym, but  
he fyrst loued vs, & gaue vs hys sonne  
a satisfyer for oure synnes. Then yf  
thou were so greate charyte of God to  
waite vs vnderferued, yea verie wret-  
ched and dampnable, we muste nedes  
loue one another, that we maye be per-  
fyght as our heauely father is, which  
is also in vs although we see hym not  
with our bodelye eyes, yet he maye be  
perceaued by euydence of thynges that  
he is present, that is to saye: yf we loue  
one another, God abydeth in vs and þe  
charyte of God is perfyght in vs.

Here

after Trinitie

foice.

Here we se what the charp̃te of Ch̃ristē  
men oughte to be, not towarde oure  
frindes, and neyghbours, and such as  
do vs good alone, but equal to all, yee  
euen to oure mooste enemyes. Ther-  
foze sayeth Ch̃rist to the Pharise that  
bad hym to dyner. Luke. xiiii. When  
thou makest a dyner oꝝ supper cal not  
thy fryndes, &c. But call the poze men,  
weake, lame, and blynde, and thou  
shalte be blessed, foꝝ they haue not to  
make the amendes, but amendes shal  
be made the in the resurrection of the  
ryghteous. This charp̃te woꝝketh the  
holy goost in the hartes of men & then  
they testyfy and confesse openly that  
the father sent hys sonne to a be sauour  
of the worlde. Whosoener then wyll  
nowe confesse that Iesus is the sonne  
of God, in hym God abydeth & Ch̃rist  
with his father shal come to hym, and  
tarye with hym.

Therefore Charp̃te is necessarye to  
all

On the .i. Sondag

al men, for God hym selfe is very charyte. And it is not ynough to haue charyte, but it is necessarie to abyde in it. Then he that so wyll abyde in charyte he abydeeth in God and God in hym. And this is perfygght charyte, whiche maketh vs not to feare the day of iudgement, but alwayes it maketh vs to ioye when that laste day commeth to remembraunce, for as Christ luyng in the worlde, drewe nothyng vnto hym of the fylthy of the worlde, but rather wente aboute to kepe hym selfe cleane from all vanyte, so lykewyse, they that are hys, drawe to the selues no worldye fylthye, but go aboute rather to brynge all thyng to Christe, fleyng & aduoydynge all such as are set togeather on vyce and synne that they maye withoute feare stande stedfast in the daye of visitation. The ther is no feare in charyte, but perfygght charyte putteth awaye feare, for feare hath payne ioynd with it. Als he that



is in charyte alwayes both love of the  
daye of iudgemente, because he hath  
good oppynyō of God, hauynge in him  
selfe a good cōscyence. So contrary-  
wyse, he that feareth, declareth by the  
same that he hath yet no good oppynyō  
of God, and that he is not persyght in  
charyte. The lesse that charyte is, the  
more is feare. For he feareth that he  
shal not fynde God a mercyfull iudge  
to hym, whych he hath not shewed hym  
selfe mercyfull to hys neyghboure.

That daye shal declare all these thyng-  
es, yf any mannes woꝝke remaine  
he shal shalbe safe, the other shal go  
to euerlastyng death. We loue God,  
and it is no meruel, where as he hath  
fyꝛste loued vs, for we coulde not loue  
hym, excepte by his loue he fyꝛst dꝛewe  
vs vnto hym. Then that we do loue  
hym, the same cometh of his benefyte  
and goodnes. Furthermoze ꝑ we loue  
God, we testifye and shewe, ꝑ same by  
louynge our neyghboure, in whom he

On the .i. Sondaye  
wyl be loued, as it is sayde: Whatso-  
euer ye haue done vnto the leaste of  
myne, ye haue done it to me. Mat. xxv.  
Then yf any man sayeth now, y  
he loueth God, and hateth hys  
brother, he is a lyar, as his father  
the deuell is. For howe shall he loue  
God whom he neuer sawe, wher as he  
hateth his neyghboure whō he seeth.  
And what lykelyhode is it that he lo-  
ueth God, that setteth not by his com-  
maundementes. yf a man saye: I loue  
the kynge, and yet contempneth hys  
lawes and statutes, were it a thyng  
lyke to be beleued? So we haue of our  
kynge Chyist thys specyall commaun-  
demente, that he whiche loueth hym,  
shoulde loue also his brother, whether  
he be good or euell. yf he be good, let  
him loue Chyiste in him, yf he be euell  
let hym loue hym so that he may helpe  
to conuerte him to Chyist. The by loue  
Chyisten men shall be knowne, after y  
sayenge of Chyist. Joh. xiii. This is my  
cōmaun-

commaundemēte, that ye loue one another, as I haue loued you, for in thys all men shall knowe that ye be my discyples, yf ye haue loue one to another. And thys hath come to you by grace, for I haue chosen you to my frendes, that I shulde open and declare to you whatsoeuer I haue hearde of my father. ye haue not chosen me, but I haue chosen you, and haue appoynted you, that ye go and brynge forth frute, and that youre frute do remaine.

Then Christ was geue vnto vs freely of hys charyte of his father, hē he shuld fyrst make vs the frendes of God, with whome he is now a mercyfull reconciler & saupoure of the world, that eue ry man whiche beleueth geue forth of the same faythe, and charyte frelye towarde hys neyghboure, as the father of heauen hath done with vs, that mā can not peryshe, but haue euerlastyng lyfe.

But whē a man wyll saye, hē he hath  
cc ii thys

On the .i. Sondaye

thys sayth and yet woꝝketh not after  
charpte, this sayth is no saythe, but a  
vayne thyng and lyke a burble of wa-  
ter, which sone doth vanyshe awaye, &  
he is a lyenge ypocryte. Then thys is  
the rule whereby Chyſtians ought to  
be tryed, and by this alone al Chyſten  
men be aproued, and reſected. Here let  
a man examen hym ſelfe whether he  
doeth truelye oꝝ faynedlye beleue in  
Chyſte: foꝝ it is not ynough to ſaye to  
oure bꝛethꝛen and ſyſteren, when they  
want clothes and theyꝝ dayly fode, go  
poure waye in peace, go warme you, &  
get you meate & dꝛynke, but we muſte  
geue them (geue them I ſaye) thynges  
that be neceſſary to their body. James  
ii. Loke vpon the thynges therfoꝝe, ye  
that haue the ſubſtaunce of this world  
where as ye knowe that your bꝛethꝛen  
be oppꝛeſſed wyth pouerte, ſhutte not  
your compaſſyon & pytie fro them, lo-  
uynge them alonely in woꝝde & tonge  
and nothyng in dede and truth, and  
ſo

so peryt he in youre pharysaycall ypocrysy, whych God forbyd that saueyth all thynges.

**T**he Gospel on the fyrst Son-  
daye after Trynyte.

Luke. xvi.

**I**esus put forth a parable  
vnto his dyscyples sayēg:  
Ther was a certayn ryche  
man, whych was clothed in pur-  
ple and fyne reynes, and fared de-  
lyciously euery daye. And there  
was a certayne begger named  
Lazarus, whiche laye at his ga-  
tes, full of sores, desyringe to be  
refreshed, with some of þe cromes  
whych fell fro the ryche mannes  
boorde. Neuertheles, the dogges  
came and lycked his sores. And  
it fortunēd that the begger dyed  
and was carped by the angels in  
cc iii to

On the .i. Sondag  
to Abrahams bosome. The ryche  
man also dyed, and was buryed  
and beyng in hell, in tormentes  
he lyfte vp hys eyes, and sawe  
Abraham afarre of, and Laza-  
rus in hys bosome, and cryed, &  
sayde: Father Abraham haue  
mercye on me, and sende Laza-  
rus that he maye dyppe the tye  
of hys fynger in water, and cole  
my tonge, for I am tormented  
in thys flame. But Abraham  
sayde vnto hym: Sonne remem-  
bre that thou in thy lyfe tyme re-  
ceauedst thy pleasure, and contra-  
rywysse Lazarus payne. Nowe  
therfore is he comforted, & thou  
art punished. Beyonde all thys,  
betwene you and vs, there is a  
greate space set, so þ they whych  
wolde go from hence to you can  
not, nether may come fro thence  
to

to vs. Then he sayd: I praye the  
therfoze father, sende hym to my  
fathers house, for I haue spue  
brythre, for to warne them, least  
they also come into thys place of  
tormentes. Abraham sayd vnto  
hym: They haue Moles and the  
Prophetes, let them heare them.  
And he sayde: Nay father Abra-  
ham, but yf one came vnto them  
from the dead, they wolde repent.  
He sayd vnto him: yf they beleue  
not Moles, & the Prophetes, ne-  
ther wyl they beleue, though one  
rose from death agayne.

**A**riste setteth fothe vnto vs in  
thys Gospell an example of  
faythe, and of a wycked state, that we  
maye abhoze the contrarpe parte vn-  
to fayth & charite, and þ we maye sticke  
the moze earnestly to both these, lest we  
cc iiii heare



On the .i. Sondaye  
hears the iudgement of God, with the  
vnfaythfull ryche man.

There was a certayne Phary-  
se a ryche man.

Christ had geuen counsell befoze, &  
we shoulde make vs fryndes of oure  
wycked Hammo, as the wycked bay-  
lye dyd, but the coueteous Pharyses  
laughed Iesus to scozne, to whome he  
sayeth forthwith: ye are they that iu-  
stifye your selues befoze me, but God  
knoweth your hertes. &c. ye shall ones  
heare another iudgemēt of God which  
shall not iudge you after youre out-  
warde state, but after your hart, after  
fayth & charyte. Therfore I saye: be-  
ware that it chaunse not to you, as  
it chaunsed to a certen ryche man spo-  
ken of in a parable, and a certen poore  
man called Lazarus, nowe when they  
were dead both.

This ryche pharyse is not to be iud-  
ged after his outwarde doynges, bys  
habyte, his conuersation, and maners  
that

that he was not a bypboꝝ and extorcioner, that he was no vnttrue delat with hys neyghboure, that he was none adulterar as other men be, of his þhary saycall superstytion: it maye be euydēt that he fasted twyse in the weake, and þ he payde tythes of al his goodes after þ lawe. yet he was not iustifyed by this nether dāpned oz dysalowed foꝝ þ he was ryche, vlynge delycate fare, & gorgeous apparel, wher as many holy kynges & holy quenes, somtyme bled costly aparel, as Salomō, Hester, Dauid, Daniel & other many, but because he set his hart on this alone, he sought foꝝ this thyng, he chose it afoze al thynges, he contynued in it and had all his ioye, luste & pleasure in it, yee and almooste made an ydoll of it. Therfoze Christ sayeth: He fared euery daye delycatelpe, as though wyth all hys studye, he sought this maner of lyfe, & chose it speciallpe from all other, that nether by compulssyon noꝝ by chaunce

**On the .i. Sondaye**

or by the reason of offyce, or because of  
daynge good to his neyghboure, he ly-  
ued in that kynde of lyfe, but euen to  
fulfyll his owne appetyte alonely ly-  
uynge after hys owne luste and plea-  
sure and seruyng hys owne desyre.  
Here is the proueynne of hys harte  
founded out, that is to saye: infydelyte,  
as it were by euell frute. Therfore co-  
nueousnesse whiche is very ydolatre  
dāpned that pharyse, whych is a frute  
that spryngeth of þe tree of infydelytie.  
That is to saye: because he gaue not to  
the pooze & soze Lazarus, the crōmes  
of hys table, he was wythout charyte,  
both towarde God & hys neyghboure  
and soz that vnrighteous before God,  
because he wanted God, whiche is ve-  
ry charyte, and teacheth also that of  
charyte we shoulde helpe oure neygh-  
bours. Thys man cared not for that,  
but rather went aboute to satisfye his  
lust vnder a cloke of holynes. Woorth-  
ly therfore he dyeth & is buryed in hel,  
as it

as it is sayde: He that beleueth not is iudged into euerlastynge fyre.

Lazarus is not to be looked vpon outwardly, with his botches, with his myserie and afflyction, where as there be many that be soze vexed & greued with penurye and scarcenes, with anguyshe and trouble, and yet they enioye and get no rewarde for that. Thus kynge Herode was vexed w<sup>th</sup> a greate dysease Act. xii. But he was neuer so better before God through that. For pouerte & afflyction or sufferaunce of aduersyte maketh no mā acceptable to God, but because he was acceptable before, hys myserie and aduersyte are p<sup>re</sup>cious in the syght of God, as the. cxvi. Psalme sayeth: Howe p<sup>re</sup>tious is the death of hys sayntes in the syght of the Lorde.

So muste we loke into the heartte of Lazarus, and the treasure muste be searched oute, whiche made hys botches & hys byles so p<sup>re</sup>cious. And that was his mooste sure fayth & cha-  
ritye

**On the .i. Sondaye**

ryte, for wythoute faythe no man can please God. Hebr. xi. Wherefore hys herte was at this poynte that he wold haue ben content to haue suffered moze myserye, yf it had so pleased the mercy of God. Lo this was a true and lyuely faythe, whyche by the knowledge of Gods goodnes mollifyed hys harte, that ther was nothyng herd, nothinge greuous to be suffered and to be done. Fayth maketh an herte so well ozdred when it feleth the grace of God. Dute of that fayth withoute dout had come charyte towarde his neyghboure, but because Lazarus beyng a pooze man and in myserable state, had nothyng wherewith he shulde helpe his neyghboure, his good wyl is accept in steade of hys dede. This man when he was dead, was buryed in Abrahams bosom, that is to saye: the worde of God wherby Christ was promysed to Abraham. In thy sede shall all people be blessed. So also hell is not the verye hell

hell where as the ryche mannes bodye  
was buryed in þe earth, but rather bys  
euell cōscyence, which is without fayth  
and the woꝛde of God, in the whyche þe  
soule is buryed and shutte vp, vnto þe  
last daye, when the whole man both bo  
dye and soule shalbe thꝛuste downe in  
to the materpall hell. Wyth fewe woꝛ-  
des, Christ wylleth no other thyng in  
this Gospell, but that we shulde haue  
true fayth woꝛkyng through charite,  
and eschewe coueteousnes, as he also  
hath monyshed vs oftē tymes in other  
places. sayenge: Take ye hede and be-  
ware of coueteousnesse, for a mannes  
lyfe consysteth not in his aboundance  
of ryches which he doth possesse, vnto  
whych forthwyth he addeth a parable  
of a certen ryche man, that made his  
barnes large. &c. To moue them from  
coueteousnesse to charyte, and sayeth  
amongest other thynges. O thou foole  
thys nyght shall they take thy lyfe fro  
the, and whose shall these thynges be  
that

On the .i. Sondaye  
that þe haste gathered together. Thus  
is he that treasurith to hym selfe & is  
not ryche in God. Therfore bryethen do  
good dedes to your nelyghbours tho-  
rough charyte, that they maye at laste  
receaue you into þe euerlastyng taber-  
nacles, where as Lazarus now is.

Christ teacheth vs that we shoulde  
truste alonely to the holpe scripture &  
not to dead men. We haue Moses and  
the Prophetes, & besyde this the doc-  
tryne of Christe, & the thynges that be  
wrytten in these be suffycient for oure  
fayth, as saynt Iohn sayth, therfore it  
is no nede that we deuylse other thyng-  
es, that sauer more the sprete of man  
then the sprete of God. And they that  
refuse to beleue them, they wyl not be-  
leue a dead man yf he ryse, but they  
wyl saye that it is a sprete or a deuell,  
rather then any good thyng, leanyng  
to the payenge. Deut. xliii. Seke not  
the trueth of dead men. Therfore we  
shuld geue no credence to spretes that  
appeare



after Trinite.

Jo. ecciij.

appeare in the nyght, but stycke to the  
word of God alone, & we shal be saue.

A M C A.

The Epistle on the .ii. Son-  
daye after Trinite.

i. Job. iij.

**M**eruaile not my brethren,  
though y<sup>e</sup> wolde hate you  
we knowe y<sup>e</sup> we are translated fro  
death vnto lyfe, because we loue  
the brethren. He y<sup>e</sup> loueth not hys  
brother abydeth in death. Who-  
soever hateth hys brother, is a  
mansleer, and ye knowe y<sup>e</sup> no mā  
sleer hath eternall lyfe, abyding  
in hym. Hereby perceaue we the  
loue of God, in that he gaue hys  
lyfe for vs: & therfore boughte we  
also to geue our lyues, for oure  
brethren. Whosoever hath thys  
worlds good, & seeth his brother  
haue

On the .iiij. Sondag.

haue nede, and sheweth vp his  
compassion fro hym, howe daniel  
leth the loue of God in hym. My  
babes; let vs not loue in worde,  
neyther in tonge, but in dede and  
veryte.

**D**eter sayeth: i. Pet. iiii. Most  
dearely beloued brethren, mer-  
uell not whyle ye be tryed by the fyre,  
whiche thyng is done, & ye shuld haue  
experience of youre selues (as though  
some newe thyng were chaunced you)  
but as takynge parte wyth Christe in  
his passyon reioyse and be gladd. &c.  
For the seruaunt shal not be better than  
his master, sayeth Christ. yf they haue  
persecuted me, they shal also persecute  
you, yf they haue kepte my worde, they  
shal kepe youre, but that wyl not be.  
For as I haue sayd that they? workes  
be euell, and for that shal they put me  
to death, so lyke wise you my folowers  
in the same shal suffer the crosse, by the  
which

whych ye shall come from death vnto lyfe ( yct of this condycion ) yf ye perseuer in my loue.

Then the name of Christ & baptisme maketh not the difference betwixte the chyldren of God and the chyldren of y deuyl, but purenes of lyfe and charite shewynge and declarynge it selfe by good dedes, for charyte is none ydle thyng, yf a man haue it. Then whosoever sheweth not this, nor declarith hym selfe that he loueth hys brother, he is not in lyfe, but abydeth in death, because he hateth his brother. And he y hateth his brother is a muttherer as Cayne was, & euery mā that is a murtherer, shall not possesse euerlastynge lyfe.

For thys reason chesely oure neyghbours oughte to be loued, because y God of his charyte hath frely geue for vs y lyfe of his sonne, in which thinge the charyte of God was chesely declared vnto vs, without deseruyng. And

dd thys

On the .ii. Sondaye

thys was done, that we after lyke manner shuld folowe his steppes, geuyng our lyfe for our bʒethʒen.

But howe shall we geue oure lyues for our bʒethʒen, to whome hauynge þe substantnce and ryches of thys worlde we geue not so muche as a farthyng in theyʒ pouerte and nede? Therfore þe charyte of God is not in vs. Forsothe this worde is, as harde and terryble thunder, whiche the worlde wyll not easely beare it, not entrynge noʒ yet sufferynge other to entre into þe kyngdome of heauen, therfore wyth myght and power Chʒisten men must open þe waye vnto it, that we maye come thʒer by force, thozough the crosse whether as Chʒist came by thesame, which shall pʒosperously and happely come to passe, yf we wyl loue oure bʒethʒen, not alonely in worde and tonge, but in dede & trueth, as our sauoure Chʒist lefte vs example, that we shulde do as he dyd, that at last truely tryed by the fyre

after Trinite.

fo. ccc.

tye of tribulation, we maye possesse & enioye w<sup>th</sup> him euerlastyng e lyfe. Ame.

**The Gospel on the .ii. Son-  
daye after Trinite.**

**Luke. xiiii.**

**I**esus put forth a synli-  
tude to his discyples, say-  
enges. A certayne man or-  
deyned a greate supper, and bad  
many, and sente his seruaunt at  
supper tyme, to saye to the that  
were bydden, come, for all thyn-  
ges are nowe ready. And they al  
at ones, beganne to make excuse.  
The fyrste sayde to hym: I haue  
bought a towne, and I must ne-  
des go & se it: I praye the haue  
me excused. And another sayde:  
I haue bought fyue yocke of oxen  
and I go to proue them, I praye  
the haue me excused. The thyrde  
dd ii sayd:

On the .ii. Sondaye  
sayd: I haue maryed a wyfe, and  
therfore I can not come. And the  
seruaunt went and brought hys  
mayster worde therof. The was  
the goodman of the house disple-  
sed and sayd to his seruaunt: Go  
out quykly into the stretes and  
quarters, and brynge in hyther  
the poore, and the maymed, and  
the halte, and the blynd. And the  
seruaunt sayde: Lorde it is done  
as thou commaundeſte, and yet  
there is rounne. And the Lorde  
sayde to the seruaunt: Go out in-  
to the hye wayes, and hedges, &  
compell them to come in, & my  
house maye be fylled. For I say  
to you, that none of these  
whych were bydden,  
shal tast of my  
supper.

The

**T**hy is the summe and contēt  
of thys Gospel, that the gospel  
is preached thzough the whole worlde  
but there be fewe that do receaue it, &  
take it. The fyrste whiche be called by  
the seruauntes, & is to say: by þe Apo-  
stles to this banket, that is the gospel,  
be the Jewes, for Chzist was sent to þe  
lost shepe of Israel, and they refuse to  
come. Thus to the grace of the gospel  
be many called by the preachynge of þe  
worlde, there wolde come also many yf  
they feared not þe losse of theyr goodes.  
Some be occuppyed in purchasyng of  
lande, some in byenge of oren, the  
last in maryenge wyues, and therfore  
they can not come to this banket, and  
wolde by these thynges be excused of  
theyr absence, because they thynke  
these lawfull, and that they be no syn-  
nes. These thynges truly be nothyng  
but because they wyl not come by the  
reason of them vnto the banket, ther-  
fore they be synne. Because they seke  
D d iii rather



On the .ii. Sondape

rather worldly thynges, the the kyng-  
dome of God. These men do not by-  
lently take awaye other mens goodes  
but they bye the. They commytte no  
fornycatiō, noꝛ adultery, but they ma-  
ry wyues, as it becommeth cyuill and  
honest men, but all these thynges be  
done wythoute fayth and the feare of  
God: But how al these thynges shuld  
be set abacke foꝛ Chrystes sake thou  
hast Math. x. Whosoever desyꝛeth to  
come to thys banket, let hym reade  
there what garmentes he shulde put  
of and what he shulde put on. When  
the good man of the house sawe, that  
the Jewes whych were bydden wolde  
not come, he sendeth hys seruauntes  
oute into the stretes & bye wayes, that  
is to saye: vnto the gentyles, that the  
Gospell of God shulde be pꝛeachēd to  
them, that is to saye: remysyon in the  
name of oure sauoure Jesu. Fyꝛste  
Chyist foꝛbad the Apostles to go vnto  
the cyties of the Samaritans, but af-  
ter

ter the Jewes had wythstonde thys  
woorde, and wold in no wyse receaue it  
it was graunted them to go to the gen-  
tyles, as it is sayde. Actes. xiii. It was  
necessary that to you fyrst the woorde of  
God shulde be preached, but now we se-  
ynge that ye refuse it, and repute your  
selues vnworthy of euerlastynge lyfe  
beholde we turne our selues to the ge-  
tyles, that thys sayenge myght be ve-  
ryfied. I haue set the for a lyght vnto  
the gentyles. &c.

At the laste where as was yet place  
enipty, the lord of þ̄ bāket cōmaūdeth  
to byng in other that laye by þ̄ wayes  
sydes, & vnder the hedges, & to compel  
them, that hys house myght be fylled.  
Thys compellynge is none outwarde  
thyng, but an inward and a spiritual  
compulsion, which is done thus. Whē  
the lawe is preached, oure synne is de-  
clared & set afoze our eyes, that a man  
may come vnto the knowledge of him-  
selfe, that he maye perceaue he is alto-  
gether

On the. ii. Sondaye

gether nothyng elles but synne, and dampnacion, and therfore wythout remedy lyke to come to dyspayre. Then is he compelled, that is to saye: hys synne is dryuen into hys conscience, but immediatlye come vnto him wyth thys worde, that ye maye delyuer the man from dyspayre, that is: yf ye wyl conforthe him with the Gospel, and tell hym that Christe hath delyuered hym from all hys synnes. yf that he wyl beleue in hym. And that is truely that he sayeth: Compell them to entre. It is not to be vnderstande no waye of outward compellynge as many do expounde it, that synful and wycked men shoulde be compelled to Christianitye, for cōpelled seruyce pleaseth not God. Therfore the publycanes in Jewrye, the commen women and open synners and the very gentyles, the mooste birthyftes of al, shal go before þe Jewes (the keepers of the law) which were called fyrst to this banquet, to þe kingdome of

in all oute herte we praye for the soules of  
all myn eye. p. 27. Hope me as the apple of a  
eye. we praye for the soules of the 70. ecclesi.

of heauē, because whē they were called  
to it, they refused to come, by p reason  
of they? tēporall busyness, wherin they  
dyd stycke wythout fayth and charite,  
trustynge alone outwardlye in they?  
ypocryse, as thoughē God requyred  
these thynges so nakedly, where as he  
desy?eth fayth and charyte befoze al, &  
that these thynges be not left vndone.

Math. xxiii. Ther he sayeth to his ser-  
uaunt: none of these men shall taste of  
my banquet, because they haue renoun-  
ced fayth, & haue not confessed it bold-  
ly befoze mē, and haue not set forth to  
all men that delycate and ryche ban-  
ket. Truly it is a costely banquet, ther-  
foze it requy?eth mē that wyl do some  
coste, that is to saye, whych wyl adue-  
ture some pcell for the loue of it.

Therfoze they? dampnacion is  
iust & ryghteous whych re-  
fuse to come to this ban-  
ket that is frelye  
offered.

The

On the. iij. Sundape  
The Epistle on the. iij. Son-  
dape after Trinite.  
i. Peter. v.



Brethren. Submyt your  
selues vnder the mighty  
hande of God, þ he maye  
exalte you, when þ tyme is come  
Cast all youre care to hym, for he  
careth for you. Be sobre & watch  
for your aduersary the deuell, as  
a roypnge Lyon walketh about  
sekynge whom he may deuoure.  
Whō resyst ye, beynge stedfast in  
fayth: remēbyng þ ye do but ful-  
fyl the afflyctions whych are ap-  
poynted to your brethren that are  
in þ worlde. The God of al grace  
whych called you vnto hys eter-  
nall glorie by Christ Iesus, shall  
hys owne selfe, after ye haue suf-  
fered a lytell afflyccion make you  
perfyte,

perſpght, ſhal ſettle, ſtrength and  
ſtablyſhe you, to hym be glory &  
domyniō for euer, and whyle the  
worlde endureth. So be it.

**B**E ye meke, for thoſe þ̄ do ſub-  
mytte, and meaken them ſelues  
God doth auance and ſet vp. But cō-  
trary wyſe ſuch as exalte them ſelues,  
he doth defecte and caſt downe. Thoſe  
þ̄ truſt in theyr owne ſtrēgth, he is not  
ready to helpe. But ſuche as dyſtruſte  
them ſelues and hange altogether on  
the wyll of God, them doth he cheryſh  
and defende. Therfore ſubmytte your  
ſelues, not for the feare of mē, but put  
your ſelues vnder the hande of God.  
Feare not though ye be alwayes perſe-  
cuted and troubled, for he ſhall lyfte  
you vp agayne, and exalte you, when  
the daye of rewarde ſhall come. Loke  
not aboute, dyſtruſte not, feare not, for  
he that can do all thyng, and ſeyth all  
thyng, hath cure of you and wyll not  
ſuffer

On the.iii. Sondaye  
suffer one of you to peryshe.

Then Peters mynde is, fyrste of all  
Chyisten men must mekelye beare the  
crosse, here for a tyme, tyll the Lorde  
shall make an ende of it, whych taketh  
charge of hys, and wyllye neyther slom-  
bze nor slepe, but watche dyllygentlye.  
Secondarely, all the worlde & cheselye  
youth, is dysposed to pleasures, to lust  
and wantornes, but ye shall not be so.  
But rather be sobze and watch, beyng  
alwayes dyllygent and circumspecte:  
and that for the aduersarye of youre  
soule health, whych continuallye thur-  
stynge your destruction, goeth aboute  
to and fro lyke an hungrye Lyon, cry-  
enge & sekynge al about, whō he may  
deuoure, prouynge by al maner of mea-  
nes how to get an entraunce into you  
sometime lyenge awayte by pleasures  
sometime oppresynge you wyth per-  
secutions: but geue no place to hym, &  
wyth a cōstant mynde wythstande him  
by fayth, retoylynge that ye haue ma-  
ny



after Trinite.

Jo. c. x. v.

ny companions of thys crosse in the  
world, which felowshyppe and frater-  
nyte God wyll not leaue redely desty-  
tute of conforzte. But straghte after  
ye haue suffered a lytle whyle (foz it is  
but a lytle tyme that ye do suffre here)  
he wyll make perfyte, confyrme, & sta-  
blyshe you foz euer. To whom be glo-  
rye and prayse foz euer, and worlde  
wythout ende. Amen. Of the armure  
of Christen men, reade. Ephe. vi. and  
I. Corin. x.

**T**he Gospell on the. iiii. Son-  
daye after Trinite.

Luke. xv.

**T**he Publycanes, & the syn-  
ners, resorted to Iesus, to  
heare hym, and the Pha-  
ryses and Scrybes murmured,  
sayenge: He receaued to hys com-  
pany synners, and eateth wyth  
them. Then put he forth this sy-  
mpletyde

On the .iij. Sondaye

**¶** Lytude to them, sayenge: What  
man of you haupnge an hundred  
shepe, yf he lose one of them, doth  
not leaue nyneety and nyne in the  
wylernes, and go after þe which  
is loste, tyll he fynde hym: And  
when he hath founde him, he lay-  
eth hym on hys shoulers wyth  
ioye: and as sone as he cometh  
home, he calleth together hys lo-  
uers and neyghboures, saying to  
thē: Reioyse wyth me, for I haue  
founde my shepe which was lost.  
I say to you, that lyke wyse ioye  
shalbe in heauen ouer one synner  
that repenteth, more then ouer  
nyneety and nyne iuste personnes  
whych nede no repentance. Ey-  
ther what woman haupnge ten  
grotes, yf she lose one, doeth not  
lyghte a candell, and swepe the  
house, and seke diligently vntyll  
she

she fynde it. And when she bathe  
founde it, she calleth her louers &  
her neyghbours, sayenge: Re-  
ioyse with me, for I haue founde  
the grote which I had lost. Lyke-  
wyse, I saye vnto you: ioye is  
made in the presence of the An-  
gels of God, ouer one sinner that  
repenteth.

**T**hese parables shewe þat ryghte-  
ousnes is alonelye by Christ.  
For the shepe can not byynge them sel-  
ues agayne to the flocke, neyther the  
pece of mony þat was lost can not fynde  
the selfe agayne. Here is also commen-  
ded the charyte of God, that he byyn-  
geth agayne synners to him thorough  
Christ, for therfore came Christ into þis  
worlde to saue synners. All they that  
knowe them selues synners setting al  
theyr ryghteousnes in Christ, be recea-  
ued of Christ. But the Pharyses whi-  
che throughe theyr blyndnes thynke  
them

On the.iiii. Sundaye.

them selues ryghteous, be put backe  
therfore they grudge, which grudge  
cōsisteth of infydelyte, and of the hatred  
that we haue towarde oure brethren,  
wherfore suche shall not possesse wth  
the harlottes and open synners euer-  
lastyng lyfe, but shall be dampned in  
euerlastyng fyre.

The Epistle on the.iiii. Son-  
daye after Trinite.

Roma. viii.

**B**rethren; I suppose that  
the affliccyons of this  
lyfe, are not worthy of  
the gloze to come, whych shall be  
shewed vpon vs. Also the fernēt  
desyre of the creatures abydeth  
lokynge when the sonne of God  
shall appeare: because the creatu-  
res are subdued to vanyte aga-  
ynst theyr wyll, but for his wyll  
whych subdued them in hope.

For

For the very creatures shalbe deliuered from the bondage of corruption, into the glorious liberty of the sonnes of God. For we knowe, that every creature groaneth wyth vs also, and travaileth in payne euen to this tyme. Not they only, but euen we also whiche haue the first frutes of the sprete, mourne in oure selues, and wayte for the adopyon, and loke for the deliuerance of oure bodies.

**T**hough it be so, that all these and blessed must enter into the kyngdome of heauen through much aduersyte and trouble, yet Paule sayeth here that this trouble is not worthy of a glorie that is to come, for that teward is much more then it may be compared wyth these temporall troubles, therfore no man ought to reioyse

On the .liii. Sondaye  
in them, but rather in the Lorde: ye do  
not alonely waite for thys glope, for  
this reparacion, and renewyng, but al  
the worlde wyth you, and al creatures  
whych also suffer desyre to be renewed  
and delyuered, after þe sayeng of Clay  
Iciii. I make newe heauen and newe  
earth. Then the whole byldyng of the  
worlde shal cease, to be subiecte to va-  
nyte, when the chyldren of God shalbe  
fully delyuered. And this is it þe Paule  
sayeth: Euerpe creature is subiecte to  
vanite, whych also shalbe delyuered  
from bondage of corruption, whe the  
true lybertye of the sonnes of God is  
made perspyght. And they also waite &  
mourne wyth vs untill that tyme, de-  
syringe an ende of theyr laboures, va-  
nyte and corruption. In the meane  
tyme; here in hope we haue the fyrste  
frutes of the sprete, for the perfection  
and fulnes of the sprete is not geuen  
in thys lyfe, for lyke as the fleshe is  
mortyfied & slayne, euē so is the sprete  
geuen.

after Trinite. Jo. cccviii.  
geuen. Wherefore, the fleshe yet beyng  
alyue there is no fulnes of the sprete.

Paula monyfyeth vs in all these  
thynges, that seynge all other creatu-  
res alonly besyde man, desyre the ende  
and the perfection of þe sonnes of God  
howe muche more ought they whiche  
wyl be good Chyristen men to desyre þe  
saluacion of theyr soules, that ones de-  
lyuered of theyr bodyes, they may pos-  
sesse euerlastyng lyfe with Chyist.

The Gospell on the. iiii. Son-  
daye after Trinite.

Luke. vi.

**T**hus sayde vnto hys dy-  
scypples. Be ye mercyfull;  
as your father is mercyful  
Judge not, and ye shal not be iud-  
ged. Condempne not, and ye shal  
not be cōdemned. For geue, and  
ye shalbe forgeuen: Geue, and ye  
shalbe geuen to you, good mea-  
ce if sure



On the. iiii. Sondaye  
sure, pressed downe, shaken to-  
gether, & runnyng over, shall me-  
geue into youre bosomes. For  
with what measure ye mete, it  
the same shall men mete to you  
agayne. And he put forth a sim-  
lytude to them: Can the blynde  
leade the blynde, do they not both  
then fall into the dytche? The di-  
scypple is not a bove hy's mayster.  
Every man shalbe perspyght, yf  
he be as his master is. Why seest  
thou a moate in thy brothers eye  
and consyderest not the beame þ  
is in thyne owne eye? Either how  
canste thou saye to thy brother:  
Brother let me pull out þ moate  
that is in thyne eye, when thou  
perceauest not the beame, that  
is in thyne owne eye? Ppocryte,  
cast oute the beame out of thyne  
owne eye fyrst, and then shalt thou  
se

se perfyghely to pul out the mote  
of thy brothers eye.

**C**hrist sayth: Mat. v. Blessed are  
the merciful, for they shal haue  
mercy. Christ therefore straght wayes  
in the begynnyge of this gospell com-  
maundeth mercye for thys cause, that  
we shulde not saye, that it is a counsel.  
And thys mercye is nothyng els but  
charyte, whych Christ all about in the  
gospell commaundeth hys dyscyples  
to haue. That doth not iudge nor con-  
demne, but forgetteth rather, and re-  
mytteth iniury and wronge and coue-  
reth other mens synnes, after the say-  
enge of sayncte Peter. Charyte coue-  
reth the multitude of synnes, and is al-  
wayes ready to helpe the needy. This  
word mercy in all the scrypture sygny-  
fyeth thys. And thus lykewyse as we  
do to all oure bryethren, so God in the  
steade of oure brother, doeth to vs, for  
after that same measure y<sup>e</sup> do mete  
shall it be measured agayne to you.

ee iii Christ

On the.iiii. Sondaye

Christ brought these symplytudes for  
thys purpose, to monyſhe vs befoze, &  
we ſhulde beware of all them þ̄ wolde  
geue any contrarpe commaundemen-  
tes, to theſe afozeſayde. Therfoze it is  
to be noted in thys Goſpell, that in all  
thyngeſ we applye our ſelues to loue  
oure neyghboureſ, not auauuncyng  
ſome and depzeſſyng other, as it plea-  
ſeth vs in our holynes, ſtraynyng out  
a gnatte, and ſwalowynge vp a camel  
wynkyng at dyanes, and katchyng  
fleyſ in our webbes,. Therfoze ſuche  
iudgement of men, towarde theyꝝ bre-  
thzen, is not alonely wycked and vn-  
godly, but alſo vnpure and very ypo-  
cryſe, therfoze it is neceſſarye to flee  
from al theſe thyngeſ that ſeame to be  
contrarpe to the charite of our neygh-  
boureſ.

Of this alſo we ſhalbe iudged of þ̄  
Lorde as vngodlye, becauſe we haue  
no charyte in vs, ſeyng that he is ſo  
lyberal in all thyngeſ towarde al men  
that at

after Trinite. Fo. cccc.  
that at the last wyth true charyte whi-  
che is God, we maye possesse euerla-  
styng lyfe.

**T**he Epylle on the. v. Son-  
daye after Trinite.  
i. Pet. iii.

**B**rethren, be ye al of one  
mynde, one suffer wyth  
another, loue as brethre  
be pitiful, be courteous  
not tenderynge euell for euell, nei-  
ther rebuke for rebuke: but con-  
trarywyse, blesse, remembryng  
that ye are therunto called, euen  
that ye shulde be hepyes of bles-  
synge. If any mā loge after lyfe  
and loueth to se good dayes, let  
hym refrayne hys tonge fro euell  
and hys lippes that they speake  
no gyle. Let hym eschewe euell &  
do good, let hym seke peace and  
ee iiii ensewe

On the v. Sondaye

enſe we it: for þe eyes of our Lorde  
are ouer the ryghteous, and hys  
eares are opened vnto theyꝝ pra-  
yers: but the ſearce loke of oure  
Lorde beholdeth thẽ that do euil  
Moreouer who is he that wyl  
harne you, yf ye folowe þe which  
is good. Notwithſtanding, hap-  
pye are ye, yf ye ſuffer for rygh-  
teouſneſſes ſake. Yee, and feare  
not thoughe they ſeme terryble  
vnto you, neyther be troubled,  
but ſanctifye oure Lorde God in  
your hertes.

**S**yncte Peter teacheth vs that  
we ought to lyue in con corde, &  
that for the Lordes ſake, whyche hath  
his eyes alwayes vpon the ryghteous  
and hys eares enclyned to his prayers  
And that ther happen no trybulacyon  
oz perſecucion to thẽ by theyꝝ aduerſa-  
ryes, but ſuche as they ſhalbe able to  
beare

beare: vpon whych aduersaries or per-  
secuters at the last shall reſte the yre &  
vengeaunce of God for theyr wycked-  
nes. And yf ſo be þ Chriſten men muſt  
nedes ſuffre aduerſyte, let them ſe that  
it be done for ryghteouſnes ſake, whi-  
che at length ſhall ſaue them, yf they  
perſeuer conſtantlye. Therfore let vs  
not be feared nor troubled with the  
feare of them, whiche haue power but  
alonely to ſlee the body, but feare him  
that hath power ouer body and ſoule.  
They cā not hurte for euer, for that is  
Gods offyce, whiche no man can take  
out of his hande.

Therfore Chriſten mē muſt ſancti-  
fy the Lorde God in theyr hertes and  
reioyſe in hym alone, whiche can con-  
forte them in theyr greateſt aduer-  
ſyte, and to geue them (yf they  
perſeuer conſtantly) euer  
laſtyng lyfe.

The

On the .v. Sondaye

**T**he Gospell on the .v. Son-  
daye after Trinite.

Luke. v.



When the people pressed  
vnto Iesus to heare the  
worde of God, he stode  
by by the lake of Genezareth &  
sawe two shyppes standynge by  
the lakes syde, but the fysher mē  
were gone out of them, and were  
wasshynge theyr nettes and he  
entred into one of the shyppes,  
whych perteyned to Symō, and  
prayed him that he wolde thrust  
out a lytel from the lande, and he  
sat downe and taught the peo-  
ple out of the shyp. When he had  
left speakynge, he sayd vnto Sy-  
mon: Launche oute into the depe  
and let flynge your nettes to make  
a draught, and Symō answered  
and



and sayde vnto hym: Master we  
haue laboured all nyghte, & haue  
taken nothyng. Neuerthelatter  
at thy worde, I wyll lose forth þ  
nette. And whē they had so done  
they enclosed a great multitude  
of fylshes, & theyr net brake, but  
they made sygnes to theyr felo-  
wes whych were in þ other shyp  
that they shoulde come and helpe  
them, and they came and fylled  
both the shippes that they sonke  
agayne. When Symon Peter  
sawe that, he fell downe at Je-  
sus knees, sayenge: Lorde go fro  
me, for I am a synfull mā, for he  
was vtterly astonped, & all that  
were wyth hym, at the draughte  
of fysh whiche they toke: and so  
was James also and Ihon the  
sonnes of zebede, whiche were  
parteners wyth Symon. And  
Jesus

On the .v. Sondag

Jesus sayde vnto Symon feare not, from hensforth thou shalt catche men. And they brought þe shyppes to lande, and forsoke all and folowed hym.

**W**hen we come together it must be done to heare the worde of God, & to heare nothyng but it. Chyriste preacheth out of the shyppe and water, the worde of hys father, & we maye be sure that the worde of hys father is not without persecution.

After thys preachyng, Peter which had laboured in vayne all the nyght before, taketh a greate multytude of fysh, yet at the commaundement and worde of þe Lorde, labouryng in theyr synnes and coueteousnesse they get no profyte. As longe therfore as we be without Chyrist, we stode in darknes of ignorance, but when Chyrist commeth (yf that we cast our nette in the water in his name) we shall fyll it wpyth the frutes

after Trinite.

Jo. ccciii.

frutes of the sprete. And then beyng  
afraid in dede, we shal say to Peter  
Go out from me Lorde for I am a syn-  
ner. It shal be our part therfore to bye  
the worde of God, and the prosperite  
of thynges shal come of the Lorde,  
whether they be tēporall or spirituall.

In Symon we haue a preacher of  
the Gospell discrybed. Hys propre of-  
fice is to cast the nette of preachynge  
whych is not wouen of the snares and  
crafty doctryne of the Pharyses, ney-  
ther of the suttile reasons of Phyloso-  
phers: but of Chyistes sayenges and  
doynges, that it maye receaue many &  
let none slyppe out.

But that the nette is here broken, it  
is through the faute of the euil which  
fal away, but the good abyde for ever.

We note in thys Gospell how care-  
full God is for hys electe to bpholde  
thē both in body and sprete. So that  
yf any thing do fayle thē, it is through  
the faute of theyr incredulyte & myse-  
leue, or elles because they are but yon-

On the vi. Sondag  
glynges, and newly come to the fayth  
foz where fayth is but newe and lytle  
there is power lytle and small some-  
tyme, that me maie learne to knowe  
God, and to truste hym. And when  
that we come to thys poynte that we  
do stedfastly and persyghtlye truste in  
God, then we can wante nothyng:  
then God powreth on vs bothe corpe-  
rall goodnes and spirituall, and that  
suche abundaunt treasures, & we maie  
helpe and do good to all men.

The Epistle on the vi. Son-  
daye after Trinite. Rom. vi.

**R**ethyren remembre ye not  
that all we whych are ba-  
ptysed in the name of Je-  
sus Christe, are baptysed to dye  
wyth hym. We are buryed wyth  
hym by baptyme, foz to dye that  
lyke wyse as Christe was raysed  
up fro death by the glorie of the  
Father, even so we also shoulde  
walke

Walke in newe lyfe: for yf we  
be graft in death lyke vnto hym,  
even so muste we be in the resur-  
rection. This we muste remem-  
bre that oure olde man is cruci-  
fied with him also, that the body  
of synne myght utterlye be de-  
stroyed, that henceforth we shuld  
not be seruautes of synne. For  
he that is dead, is iustified from  
synne. Wherefore yf we be dead  
wyth Christe, we beleue that we  
shal lyue wyth him, remembryng  
+ Christ ones rayled from death  
dyeth no more, death hath no  
more power ouer hym. For as  
touchynge that he dyed, he dyed  
concernynge synne ones. And as  
touchynge that he lyueth, he ly-  
ueth to God. Lyke wyse ymagen  
ye also, that ye are dead concer-  
nyng synne: but are alwyth vnto  
God

On the vi. Sabbath.  
God through Iesus Christ our  
Lorde.

**O** God geneth not his grace vnto  
vs aboundauntlye, & we shulde  
synne the moze, but that we shulde not  
synne at all. Also it is not imputed to  
our workes, but to the grace of God,  
that our synnes be forgiven, and that  
freely. Therefore we ought no longer to  
synne, where as we be baptysed in  
Christ, and in his death. Therefore ba-  
ptysm is the sygne of mortification,  
whereby Christes death is oure death.  
beside this also it is the sygne of vi-  
uification and quickenyng. For Ihu  
baptysed wth water, Christe wth the  
spete and spye. And Ihuons baptyme  
was properly a token of repentance,  
as he sayde: that he baptised in toke of  
repentance. And so to be baptysed in  
the baptyme of Ihuon, is to be mortify-  
ed. But to be quickened & to knowe &  
mercy of God, is to be baptysed wth &  
baptyme of Christe. Therefore nowe  
whoso

whosoever thorough baptisme do dye  
wytth Chyſte, ſhall alſo once ryle a-  
gayne wytth hym. To dye wytth Chyſte  
is nothyng elles, but to kyl the lyfe of  
ſynne. To ryle agayne and to be rai-  
ſed from death, is to receaue the holye  
goost, that we maye be transformed &  
altered, and walke in a newe maner of  
conuerſacion. Not after the olde man  
whych vnderſtandeth nothyng that  
longeth to the ſpyete: but dayly to cru-  
cifye hym wytth hys concuſſyſcences, &  
the bodye of ſynne maye be deſtroyed,  
that at laſt, no longer obeynge ſynne  
we maye lyue wytth Chyſte.

There is mencion in ſcripture of two  
maner of men, of a newe man, and the  
olde: of a carnall man, and a ſpiritual.  
The old man is he which is not made  
perſpight through the holy gooste, &  
oure nature without the holy gooste.  
Thys other wyſe of Paule is called  
olde Adam, and the ſenſuall ma, fleſhe  
and the bodye of ſynne, hauing no ſpyl



On the. xl. Sondaye  
at all of the thynges that longe to the  
sprete of God, after the sayenge of the  
scripture. My sprete shall not tarpe in  
mā for ever, because he is flesh, which  
sauereth alwayes carnal thynges and  
bryngeth forth the same: as Christ say-  
eth: fleche bryngeth forth the fleche. The  
newe man is he that is fylled with the  
holye gooste, this generacion is of the  
sprete of God, accoꝝdyng to the say-  
enge: John. iii. He that is boꝝne of the  
sprete is spirituall: for the whiche S.  
Paule sayeth. Collo. iii. Castynge of  
olde man wyth hys woꝝkes, & doynge  
on the newe, whiche is renewed in the  
knowledge of God, after the ymage  
of hym that made him. Also S. Paule  
cōsayleth vs. Ephe. iiii. That sayenge  
of the old mā, we be renewed in mynde  
and do on y newe man. So sufferynge  
and dyenge wyth Christe, that in the  
ende we maye ryse agayne wyth hym  
vnto euerlastynge lyfe. For this cause  
was he not holden vnder of death, but  
rose

after Trinite. Ro. eccrbi,  
lose agayne, that we lyke wyse dyenge  
to synne, myght ryse agayne to euerla-  
stynge lyfe. Amen.

**The Gospel on the .vi. Son-  
daye after Trinite.**

**Math. v.**

**I**esus sayde vnto hys dysci-  
ples: Verelye, I saye vnto  
you: Excepte youre rygh-  
teousnes, excede the ryghteous-  
nes of the Scrybes and Phary-  
ses, ye shall not enter into the  
kyngdome of heauen. Ye haue  
herde howe it was sayd vnto the  
of the olde tyme: Thou shalt not  
kyl. For whosoener kylleth, shal  
be in daunger of iudgemēt. But  
I saye vnto you: Whosoener is  
angrye wyth his brother (vnad-  
uysedly) shalbe in daunger of iud-  
gement. And whosoener sayeth  
ff it vnto

On the vi. Sondaye

unto his brother Kacha, shalbe  
in daunger of a counsell. But  
whosoever sayth: thou foole, shal  
be in daunger of hell fyre. Ther-  
fore, when thou offerest thy gyfte  
at the aulter, and there remem-  
berest þ thy brother hath ought a-  
gaynste the, leaue there thy offe-  
rynge befoze the aulter, and go  
thy waye fyrst and be reconcyled  
to thy brother, and thē come and  
offer thy gyfte.

**C**hryst teacheth here þ the ryghte-  
ousnes of god is through sayth  
that is to say: the ryghteousnes of the  
hart is moze then the ryghteousnes of  
the Pharyses, whiche is alonelye out-  
warde, and but a cloke and coloure of  
ryghteousnes, whiche befoze God is  
nothyng.

With this true iustyce Chyrst wolde  
haue hys indued, whiche also wolde  
haue

haue the tree good, without the which the frute can not be good. The ryghteousnes of the Pharyses is, not to kyll w<sup>th</sup> the hand, although a mā be angrye in his harte. The ryghteousnes of the Christians is in dede not to be angry.

Here it is alwayes necessary that we aske fayth of God, knowledgyng our selues to be synners, which longeth to thys ryghteousnes.

Withoute reconcylyacyon of oure brother, there is nothyng acceptable to God.

Here we learne what woꝝkes God doth allowe. Here also thou seest a true interpreter of the lawe of Moyses, and that it requyꝝeth a deper sence and vnderstandynge then the outward barke of the letter doeth expꝛesse and shewe, that is to say: the spꝛete of God. This thyng lacked the Scribes and Pharyses, whiche sticke onely in the outward claye: & therfoꝛe was not theyꝝ ryghteousnes of Chryste, because they  
ff iii that

On the. vii. Sondaye  
that be his: must beware of thys leuen  
(yf at least they wyll be saued) & take  
vpon them a greater ryghteousnesse  
whiche commeth of sayth in God, and  
charyte toward our neyghboure, least  
we be cast into the p[re]son of hel, where  
is no redemption.

This worde Racha, comprehendeth  
all sygnes and tokens of angre.

The Epistle on the. vii. Son-  
daye after Trinite.  
Rom. vi.

**R**ethzen, I wyll speake  
grossly, because of the in-  
symptie of your fleshe.  
As ye haue geue your members  
seruautes to vncleannes and ini-  
quite, from iniquite to iniquite:  
euē so now geue your members  
seruautes to ryghteousnes, that  
ye maye be sanctified, for when  
ye

ye were the seruauntes of synne  
 ye were not vnder ryghteousnes.  
 What frute had ye then in those  
 thynges, whereof ye are nowe a-  
 shamed, for þe end of those thīges  
 is death. But nowe are ye delyue-  
 red frō synne, & made þe seruauntes  
 of God, and haue your frute that  
 ye shoulde be sanctified, and the  
 ende euerlastyng lyfe, for the re-  
 warde of synne is death. But e-  
 ternall lyfe is the gyfte of God,  
 through Iesus Christ our Lord.

**D** Aule mony sheth þe Romaynes  
 and in thē al beleuers in Christ  
 that they wyl no léger apply theyr mē-  
 bres to synne, to be membres of vn-  
 ryghteousnes, but rather to God to be  
 instrumentes of ryghteousnes. And þe  
 cometh from aboue not of theyr fay-  
 ned workes, but rather of the very  
 grace of God wherby all the electe be  
 ff. iiii. saued

On the .viij. Sondaye  
saued. Therfore he teacheth vs þat we  
shulde no lenger tary in synne because  
the rewarde of synne, is euerlastyng  
death, but the rewarde of fapth and of  
true iustyce, whych is the gyft of God  
is euerlastyng lyfe, thouroughe oure  
Lorde Iesus Christ. Amen.

The Gospell on the .vii. Son-  
daye after Trinite.

Marke. viii.

**W**ether was a very great  
companye wyth Iesus, &  
they had nothyng to eate.  
Iesus called his disciples to him  
and sayd vnto them: I haue com-  
passyon on thys people, because  
they haue bene nowre wyth me  
thre dayes, and haue nothyng to  
eate, And yf I shulde sende them  
awaye fastyng to theyr owne  
houses they shoulde fapnte by  
the waye, for dyuerse of them  
came



came from farre. And his dyscyples answered him: Where shuld a man haue bzeade here in þ wyl-dernesse, to satisfye these? And he asked them: Howe many loaues haue ye? They sayde seuen. And he commaunded the people to syt downe on the grounde, & he toke the seuen loaues, gaue thanks, brake, and gaue vnto hys dyscyples to set befoze them, and they dyd set them befoze the people. And they had a fewe small fyshes, and he blessed them, and commaunded them also to be set befoze them, and they dyde eate, and were suffyled. And they toke vp the broken meate that was lefte, seuen baskettes full. And they þ dyd eate were in nombze aboute foure thousand, and he sent them awaye.

What

On the. viii. Sundaye

**W**hat is to be learned of this  
Gospell thou hast afoze in the  
fourth sondaye of lent. Where  
is expounded a lyke myracle of fyue  
loaues. Joh. vi.

**T**he Epistle on the. viii. Son-  
daye after Trinite.

Rom. viii.

**B**rethren, we are now we det-  
ters: not to the fleshe, to  
lyue after the fleshe: for yf  
ye lyue after the fleshe, ye muste  
dye: but yf ye mortifye the dedes  
of the body, throughe the helpe of  
the spzete, ye shall lyue. For as  
many as are led by the spzete of  
God, they are the sonnes of God:  
for ye haue not receaued y<sup>e</sup> spzete  
of bondage to feare any more: but  
ye haue receaued y<sup>e</sup> spzete of adop-  
cyon, wherby we crye, Abba fa-  
ther.

ther. The same sprete certifyeth  
oure sprete, that we are the sonnes  
of God. If we be sonnes, we are  
also the heires: & heires I meane  
of God, and heires annexed, to-  
gether wyth Christ.

**B**ecause brethren (sayth Paule)  
by grace ye be deliuered from  
synne, therfore are ye debtors, not to  
synne, but to the sprete, that is to saye:  
beware ye lyue not after the fleshe, but  
after the sprete. And that is it that he  
sayeth. Gala. v. ye be called to lyberte,  
beware that ye abuse not your lyberte  
to the luste of the fleshe, but & through  
charyte of the sprete, ye serue one ano-  
ther, whiche if ye do ye shall haue the  
sprete of God in you, whych shall also  
make you the sonnes of God, and the  
heires of God, and inheritoures with  
Christ in euerlastyng lyfe.

The lyberte of Christen men is not  
to be referred to & body, but rather to  
peace

On the. viii. Sondaye

peace, and tope of conscience, whyche  
fayth alone doeth geue vs. Iere. xxi.  
In those dayes Juda shalbe safe, and  
Israel shall dwel surely, that is to say:  
shalbe fre and haue a sure conscience,  
So also seruytude and bondage is to  
be referred to a captyue, and an vn-  
quyet conscience, whiche is wythoute  
fayth, after the sayenge of S. Paule,  
He þ synneth is the seruaunt of synne.  
But where as tope is in the conscience  
ther the spzete of his owne cozage sub-  
dueth the fleshe to the lawe, and it is a  
pleasure to it to crucifye the fleshe.  
To hym the pocke of Chzist is swete, &  
his burden lyght, that is to saye. The  
crosse is to hym swete, þ hath a quyet  
conscience. In suche the lawe of God  
is fulfilled with all þ harte. After this  
maner they be fre that haue the spzete,  
and also fre from the woꝝkes of þ law  
not that they shulde not do them, but þ  
they shulde be done cherefully, & wyth  
a cozage. But where as the conscience  
is not

after Trinite.

Jo. cccxvi.

is not quyet, there the lawe is done in  
an heuy and sorrowfull mynde, he dys-  
sembleth alonely, and so doth hate it, &  
he had rather there were no lawe. And  
lyke wyse as lyberte breaketh forth in  
to good woꝝkes, euen so seruitude and  
bondage byngeth forth the euell frutes.  
Therefore they that beleue are free, as  
touchyng theyꝝ conscience. But we be  
detters to crucifye the fleſhe and to  
serue our neyghboure, euen as Chriſt  
frely hath serued vs. So that yf we be  
leue in him, & expꝛeſſe yꝝ same in dedes  
towarde our neyghbours, then haue  
we the true ſpyꝛte of Chriſte, thꝛoughe  
whō we maye then praye to his father  
and oures, and be hys chyldꝛen, and  
heꝛes, and enherytours with Chriſt,  
in the gloꝝy to come, whych our Lorde  
byꝛnge vs vnto, when his pleasure is.

**T**he Gospell on the. viii. So-  
daye after Trinite.

Math. vii.

Jesus

On the hill. Sondaye



Thus sayd vnto his discy-  
ples: Beware of false pro-  
phetes, which come to you  
in shepes clothing, but inwardly  
they are rauening wolues, ye shal  
know the by their frutes. Do me  
gather grapes of thornes: or fyg-  
ges of bzyres: Euē so euery good  
tre bzygeth forth good frute, but  
a corrupt tre bzyngeth forth euil  
frut, a good tre cā not bzyg forth  
bad frut, nor yet a bad tre cā bzyg  
forth good frute. Euery tre that  
bzyngeth not forth the good frute  
shal be hewen downe, & cast into  
the fyre. Wherefore by theyr fru-  
tes, ye shal knowe them. Not all  
they y say to me: Master, master  
shal entre into the kyngdome of  
heauē, but he y doth my fathers  
wyl which is in heauē, he shal en-  
ter into the kyngdome of heauē.

Christ

**C**rist here letteth forth two man-  
ner of preachers, false and true  
and howe we shulde knowe them, euē  
by theyr frutes. Lyke as the tree whe-  
ther he be good or euell is knowne by  
his frutes, so these men be declared by  
theyr woꝝkes, whych yf they be truly  
good, the preachers are good, but yf  
they be euell the preachers are euell.  
And these must nedest be manifest: for  
a good tree byngeth not forth the euell  
frute: neyther an euell tree byngeth  
forth good frute. That whyche euery  
man hath in his heart, at the last it wil  
bꝛeake forth. There is nothyng vnder  
the earth, but in his reasoun cometh  
forth. They are false prophetes which  
teach mens traditions, rytes and cere-  
monyes, and theyr owne fained mat-  
ters befoꝛe the lawe and pꝛeceptes of  
God, whych teache the doctrine of de-  
uels in pꝛoꝛpꝛy, speakynge falshe. i.  
Tim. iiii. Hauynge the lykelyhode of  
pꝛetence of godlynes, but denyenge  
the vertue therof. ii. Timothe the. iiii.  
They



On the .ix. Sondaye.

They saye that they knowe God, but  
by theyr dedes, whereunto they geue  
theyr ryghteousnes, they denye hym.  
Titu. i. Avenge masters which bynge  
in sectes of perdytion. ii. Pet. ii.

Of these thou hast many thynges in  
the Prophetes and chesely Jere. xlii.  
and Ezechiel. xlii. But they be true  
prophetes which preache the Gospell,  
and do these thynges þe Christe taught  
and dyd, for it is not ynough to preache  
but we must also do, for Christ begane  
to teache and to do. Therfore he sayth  
here. Euerye man that sayeth to me,  
Lorde, Lorde, shall not enter into the  
kyngdome of heauen, but he that doth  
the wyl of my father shalbe safe. But  
to him that preacheth to other & doeth  
hymselfe the contrary, it shalbe sayde.  
Depart from me, for þe hast wrought  
iniquite. &c. yf þe oure preachers were  
tryed after this rule, we shulde scarcely  
fynde any true Apostles of Christ, but  
nowe all wyl prophete and be mini-  
sters

after Trinitie. Fo. cccc. lxxviii.

sters of the church. But let euery man  
loke that he raine not, befoze he be sent  
that they heare not the sayenge of the  
prophet Jeremie. crist. I sent not you  
and ye haue runne, I spoke not to you  
and ye haue prophesied. And what  
these men speake, thou seest also at  
large in the same chapter. But many  
to approue they callynge, do alledge  
for them charyte. Beware lest ye haue  
charyte alonely in your tonges, & not  
in your harte. To preache in þ name  
of Chyist, without workyng is naught  
set by. To put out deuils in hys name  
and to do many other vertues in Chy-  
stes name, be dysallowed as workes of  
iniquyte. Charyte neuer heareth such  
thynges in the scripture. Therfoze  
in all thynges we muste be dyligent  
to confesse with our mouthes the same  
that we beleue in harte, that the good  
tree planted by the ryuers syde maye  
brynge forth good frute. And such one  
shalbe the true prophete of the Lorde  
gg byngynge

On the .ix. Sondaye  
brynnyng forth oute of hys treasure  
both olde thynges and newe vnto hys  
owne and hys heyres soule helth and  
conforte. Amen.

The Psycle on the .ix.

Sondaye after Triny-  
te. i. Cozin. x.

**B**rethren. We maye not  
lust after euell thynges, as  
they lusted, neyther be ye  
worshippers of ydolles, as were  
some of them accordyng as it is  
wrytten: The people sat downe  
to eate and drynke, and rose vp  
agayne to playe. Neyther let vs  
commyt fornycation, as some of  
them commytted fornycatiō, and  
were destroyed in one daye. xxiii.  
thousand. Neyther let vs tempte  
Christ, as some of them tempted  
and were destroyed of serpentes.  
Neyther murmure ye, as some of  
them

them murmured, and were destroyed of y<sup>e</sup> destroyer. All these thinges happened vnto them for ensamples, and were wyrtten to put vs in remembraunce, whom the endes of the wolde are come vpon. Wherefore let hym y<sup>e</sup> thynketh he standeth, take hede leaſt he fall. There hath none other temptation taken you, but ſuche as foloweth the nature of mā. But God is faythful, whych ſhall not ſuffer you to be tempted aboue youre ſtrengthe, but ſhall in the myddes of the temptation, make a waye to eſcape out.

**D**Aule in thys leſſon ſheweth vs that it was not ynough for the fathers y<sup>e</sup> paſſed oute of Egypte to be baptysed in the cloud & in the ſee, that they alſo dronke ſpiritual drynke, and that they dyd eate ſpyrituall meate, and to poſſeſſe the lande of promyſe,

On the .iiij. Sondaye

where as God was not pleased w<sup>th</sup>  
many of the, and they were ouerthro-  
wen in y<sup>e</sup> wyldernes. And that because  
they grudged alwayes agaynst hym.  
So lykewyse also, those thynges that  
nothyng profyte vs, that Christ dyd  
for vs, that he gaue vs, and left vs, y<sup>t</sup>  
that we lyue after lyke maner as they  
dyd, and also shall persyue for euer.  
Therefore these thynges be set before  
our eyes for example, that we shoulde  
not altogether arrogantlye reioyse in  
Christe, for he that thynketh hym to  
stande, let hym beware he falleth not.  
Many of them thought them selues y<sup>t</sup>  
they stode stedfastly, because they were  
vnder the cloude, yet wretchedly they  
died all in the wyldernes withoute  
fayth. Therefore let vs flee they<sup>r</sup> byces  
with they<sup>r</sup> insydelyte, and rather geue  
credece to our sauoure Christes wor-  
des and dedes, whych suffereth not vs  
to be tempted aboue measure for his  
names sake, but geueth vs a helpe &  
comfozt

after Trinite      No. cccxxv.  
comforte in tyme of tēptation, who be  
prayed for ever. Amen. These hysto-  
ryes thou hast. Nume. xx. xxi. xxv. and,  
xxvi. Exod. xxxii.

**T**he Gospell on the .ix. Son-  
daye after Trinite.  
Luke. xvi.

**I**esus put forth a symple-  
tude vnto hys dyscyples  
sayenge: There was a cer-  
tayne ryche man whychē had a  
bayly, & was accused vnto hym,  
that he had wasted hys goodes &  
he called hym, & sayd vnto hym:  
Howe is it, that I heare thys of  
the? Geue accomptes of thy bay-  
lyshyppe, for thou mayst be no lo-  
ger bayly. The bayly sayd with  
in hym selfe: What shal I do: for  
my master wyll take awaye fro  
me the baylyshyppe. I can not  
paye my lord.

*En dan a mastic*  
*of J*

On the .ix. Sondaye

Dygge, and to begge I am ashamed. I wot what I wyl do, that when I am put out of the bayly. Whyppe they may receyue me into their houses: The called he al his masters betters, and sayd vnto þe fyrst: How moche owest thou vn to my master? And he sayd an hundred tunnes of oyle. And he sayd to him: take thy byl, & syt downe quykly, and wypte fyftie. Then sayd he to an other: what owest thou? And he sayde: an hundred quarters of wheate. He sayd vn to hym: take thy byl, and wypte foure score. And the Lord comended the vniust baylye, bycause he had done wysely: for the children of this worlde are in their kynde wyser then the children of lyght. And I saye to you: Make you frendes of the wycked Mammon That



That when ye shall depare, they  
maye receyue you into euerla-  
stynge habytacions.

**I**n thys Gospell thys steward is  
set forth vnto vs, because of hys  
polyce alone, that he dyd prouyde so  
well for hys owne profyte, that we  
shulde loke wel to our soules, through  
ryghteousnesse and true dealinge, as  
he looked to his body and lyfe, through  
vnrightheousnes and vtrue dealing  
deceaupnge hys master by his infyde-  
lyte, þ is to saye: makynge him frendes  
of the wicked Mammon, & of þ goodes  
of hys master. Mammon spynnyeth  
not alonely ryches, but aboundaunte  
ryches and excedynge great ryches,  
bzeuely Mammon properly spynnyeth  
excesse, as yf a man haue superfluous  
ryches, and superfluous meat, drynke  
and cloth whereby he myght helpe an  
other wythoute hys owne hurte. For-  
thermoze, he calleth it vnrightheous  
gg iiii Mom-

On the .x. Sondag

**A**mmō, because it is dayly vneygh-  
teously bled, and is the rote of all euell  
wheron ryseth dayly contentiō, pryde,  
warre and Meddyngge of bloude. yet it  
is lykewyse the creature of God, as is  
ether wyne, or wheate, and his creatu-  
res be alwayes good, but therfore they  
be euell because men do abuse them.

**S**o also it is called **A**mmōn of in-  
quyte, because it prouoketh to euell, &  
is euell bled, and because of the excesse  
oure neyghboure is not holpen. The  
excesse of ryches is vniustlye possessed  
and is taken for theste afore God, for  
to thys we all are bounde by the lawe  
of God, to geue other of oure ryches &  
to profyte them, and suffer them to be  
pertakers wyth vs. He now that wyl  
be faythfull in the wycked **A**mmōn  
let hym vse his ryches as God dothe  
requyre, to the profyte of hys neygh-  
boure. But he þ wyl not thus worke,  
shalbe much lesse faythful in spiritual  
thynges and shall haue none of them.

Through

after Trinite.

Jo. cccxviii.

Througoute all thys Gospell is taught none other thyng the charyte towarde our neyghboure, þe we helpe hym in all necessytes with our temporall goodes, that we maye ones fryndly heare of Chyst these wordes: Come ye blessed of my father. I haue bene hungrye, & ye haue geuē me meat. &c. And these be the euerlastyng tabernacles.

**T**he Eppistle on the .x. Son-  
daye after Trinite.

i. Corin. xii.

**B**rethre. Ye knowe that ye were gentyles, and wente youre wayes to dombe ydoles, euē as ye were led. Wherefore I declare vnto you, that no man speakyng in the sprete of God despyeth Iesus. Also no man can say that Iesus is the Lorde, but by þe holy goost  
There

On the .x. Sondaye

There are dyuersytes of gyftes,  
verelye yet but one sprete: and  
there are dyfferences of admyny-  
stracyon, and yet but one Lorde.  
And there are dyuers maners of  
operacions, and yet but one God  
whych worketh al thynges that  
are wroughte in all creatures.

The gyftes of the sprete are ge-  
uen to euery man, to profyte the  
congregacion. To one is geuen  
thoroughe the sprete, the vtte-  
raunce of wysedome, to another  
is geuen the vtterance of know-  
ledge, by the same sprete: ano-  
ther gyftes of healyng by the  
same sprete, to another power to  
domyacles: to another prophe-  
cy: to another iudgemente of  
spretes, to another the interpre-  
tacyon of tonges. And these all  
worketh euen y selfe same sprete  
deuy-

deuydyng to euery man several  
gyftes euen as he wyl.

**A**S though he wolde saye: Bre-  
thren when ye were gentyles &  
knewe neyther of Chyſte ner of hys  
ſpyete, then ye woꝛſhypped ydolles. &c.  
But nowe it is neceſſary that ye know  
the gyftes of the ſpyete, wpythoute the  
whyche no man knoweth Chyſte, but  
rather doth foꝛſake hym.

Therfoꝛe is the holy goost the auc-  
thoꝛe of the gyftes, dyuydyng them al  
not to one man, but to euerpe man,  
as hys pleaſure is. Therfoꝛe no man  
oughte to gloꝛye in that he hathe as  
thoughe he receaued it not, but God  
ought to be gloꝛyfyed and thāked foꝛ  
all thynges that we haue receaued  
of hym. Foꝛthermoꝛe reade of  
gyftes in the Epiſtle of the  
ſeconde Sondag after  
the Epyphany.

The

On the .i. Sondaye  
The Gospell on the .i. Son-  
daye after Trinite.  
Luke. xix.

**W**hen Iesus came nere to  
Jerusalem, he behelde ꝑ  
cytie, & wepte on it, say-  
enge: Vt thou haddest knowne  
these thynges whych belonge vn  
to thy peace, even at thys tyme  
but now we are they hyd frō thyne  
eyes: for ꝑ dayes shall come vpo  
the, that thyne enemyes shal cast  
a banke about the, and compasse  
the rounde, & kepe the in on every  
syde, and make the euē wyth the  
grounde with thy chyldeꝛe which  
are in the: & they shal not leaue in  
the one stone vpon another, be-  
cause thou knowest not the tyme  
of thy vyltation. And he wente  
into the temple, and beganne to  
cast

cast out them that solde therein, & them that bought, sayenge vnto them: It is wyrtten. My house is þ house of prayer, but ye haue made it a dene of theues. And he taught daylye in the temple.

**T**his gospel teacheth thre thynges, sayth, charyte, and admonyciō. Sayth in that it prescribeth vnto vs Chyist, what maner of man he is so myghty, that is to say: that he alone cast forth the byars and sellers oute of the temple, and yet syttinge vpon a pooze asse cam into the cytie. Charyte in that Chyist seynge the cytie wepeth bytterly. Chyist forthwith forgettynge his prayse that was geuen hym when he sate vpon the asse, when he looked vpon the cytie, lamented the sorowe þ was to come vpon them for theyr vbeleue, because they knewe not þ tyme of theyr bysitacion and deliuerance from everlastyng death. Where also  
we



On the .i. Sondaye

We be monyshed to knowe our tyme,  
lest it chaunce vs as it dyd them, wher  
trulpe greate bulwozkes and fences,  
greate cyties and strongly walled pro  
fytte nothyng. For the Lorde, that is a  
stronge warryar, can verpe qupcklye  
beate downe them in his angre. Esay.  
xlii. Jer. xxi. Esa. xli. &c.

They knowe not the tyme of theyr  
bysytacion which when the Gospel is  
preached do not receaue Christ. There  
fore do they woorthely perishe. Christe  
maketh a mencion of thys myserable  
destruction þe was to come, for strapte  
wayes as he came to the cytie, he caste  
oute the byars and sellers oute of the  
temple. By thys dede Christe wolde  
shewe that coueteousnes & lucre was  
the chefe corruption of hys church,  
whych the temple dyd sygnify, whose  
holynes was nowe moste to be abho  
lyshed. The temple of God is tur  
ned into a denne of theues, when un  
der the pretence of holynes the people  
is

is spoyled. Nothynge cā be pure where  
 as coueteousnes of monye doth rayg-  
 ne, and them Christe hath kepte to be  
 cast oute of hym selfe, when he shall se  
 tyme conuenient. So eche man that  
 wyll, whych is here without synne, let  
 hym take the fyrst stone. Other thyn-  
 ges I leaue, wpythoute dyspleasure be  
 it spoken, let euery man in the meane  
 tyme examen his owne harte, whether  
 he loke for any auauntage of þe poore  
 and myserable churche of Christe, in  
 thys valley of teares and myserable  
 worlde.

**T**he Eppistle on the. xi. Son-  
 daye after Trinite.

i. Corin. xii. a.

**B**rethren as perteynyng  
 to the Gospell whyche I  
 preached vnto you, which  
 ye haue also accepted, and in the  
 which ye continue, by which also  
 ye

On the .ii. Sondaye.

ye are saued. I do you to wytte  
after what maner I preached vnto  
you, yf ye kepe it, excepte ye  
haue beleued in vayne. For fyrst  
of al I deliuered vnto you, that  
whych I receaued, howe y<sup>e</sup> Christ  
died for our synnes, agreynge to  
the scriptures, and that he was  
buried, that he arose agayne the  
thyrde daye, accordynge to the  
scriptures, and that he was sene  
of Cephas, then of the eleuen. Af  
ter that he was sene of mo then  
fyue hundred brethren at ones,  
of whiche many remayne vnto  
this daye, and many are fallen a  
sleepe. After y<sup>e</sup> appeared he to Ja  
mes, the to all y<sup>e</sup> Apostles, & last  
of all he was sene of me, as of  
one that was bozne oute of due  
tyme, for I am the least of al the  
Apostles, whych am not worthy  
to

to be called Apostle because I  
persecuted the congregacyon of  
God. But by the grace of God I  
am that I am, & his grace which  
is in me, was not in vayne.

**M**any of the Corinthians deny  
ed the resurrection of the dead  
wherfore Paule reprovynge thys er-  
roure and vngodlye beleue, that is to  
saye: that they shulde doubte of the re-  
surrection of the dead and of the im-  
mortalte of the soule, forthwith with-  
out any expresse propolycyō, he begyn-  
neth to reason and to proue the resur-  
rection, by the example of Christ, after  
thys maner. yf Christ hath risen, then  
is the resurrection of the dead. The  
antecedent that Christ rose agayne he  
proueth many wayes. He begynneth  
therfore as one maruelynge, I make  
it knowne vnto you brethren, &c. As  
though he shulde saye: What thyng  
h h 19

On the .xi. Sondaie  
the one a Pharyse, and the other  
a Publycan. The Pharyse stode  
and prayed thus wyth hym selfe  
God I thanke the, that I am not  
as other men are, excoꝝoners,  
vniuste, aduouterers, oz as this  
Publycane. I faste twyse in the  
weke, I geue tythe of all that I  
posseſſe. And þe Publycane stode  
afarre of, and wolde not lyfte vp  
his eyes to heaue, but smote his  
brest, sayēg: God be mercyful to  
me a synner. I tel you this mā de  
parted home to his house iusty-  
fied moze the þe other. For euery  
man that exalteth hym selfe, shal  
be brought lowe: and he that hu-  
bleth hym selfe shal be exalted.

**I**n this Gospell two personnes  
thesely are set forth vnto vs, the  
one whych is groundly and truly iust  
and ryghteous, the other whych is su-  
perstycy-

after Trinite

fo. cccliii.

perstypously ryghteous and after the  
maner of ypocrytes. Of the whych the  
fyist is alowed, the seconde is reiected.  
The Publycane without all meryte &  
deseruyng, for he durste not lyfte vp  
his eyes into heauē, geuyng hys rygh  
teousnesse to God alone thorough hys  
fayth, and not dysstruftyng of h<sup>e</sup> mer  
cy of the moost lyberall father is alow  
wed. In the pharyse we se the example  
of them that haue no fayth, but iudge  
them selues moost holy in theyr wo  
rkes, yet at lengthe they be refused and  
sent into euerlastyng Dampnatio, as  
all ypocrytes be. Therfoze thys para  
ble sheweth none other thyng throug  
hout, but that we be iustified throughe  
fayth. yet in h<sup>e</sup> meane tyme, fayth shall  
not contynue ydle toward our nepgh  
boure.

**The Epistle on the .xii. Son  
daye after Trinite.**

ii. Cozi. iiii.

hy iii Brethre

On the .xii. Sondape



**E**thzen, such trust haue  
we through Chyrlle to-  
warde God, not that we  
are lutyfycnte of oure selues to  
thynke any thyng as it were of  
our selues, but our ablenes com-  
mieth of God, whypche hath made  
vs able to mynister the newe te-  
stamēt, not of þ letter, but of the  
sprete: for the letter kylleth but þ  
sprete geueth lyfe. Yf the myny-  
stration of death through the let-  
ters fygured in stonys was glo-  
ryous, so that the chyldren of Is-  
rael coude not behold the face of  
Moses (for the glozy of hys con-  
tenaunce) which glozy neuerthe-  
les is done a waye. Why shal not  
the mynystration of the sprete be  
much more glorious? For yf the  
mynystracyon of condempnaciō  
be glorious much more doth the  
myny-



mynistratiō of ryghteousnesse  
exceade in glory.

**O**ur wyll, our power, our wor-  
kyng, all are of God, & nothing  
at all of our selues. Christ maketh ha-  
ble mynisters of the newe testamente,  
not the preachers of the letter, but of þe  
spete whiche abydeth for ever. They  
teache þe letter whosoever setteth forth  
workes & the lawe to þe people without  
the knowledge of God, by þe which all  
men be dampned, & be guilty of death.  
To teache the spete is to preach to the  
hearers the grace of God wythout la-  
wes and merytes, by whō man is both  
quyckened and saued. Whereby also  
thou hast a dyfference of the two testa-  
mentes. That is to saye: that the fyrst  
muste cease, though it were neuer so  
much in glory, & þe secōd must be more  
glorified, where as it is þe mynistratiō  
of þe spete. And þe laste is more perfyte  
because it is þe ministratiō of righteous-  
nes vnto glory. And þe newe testament

hh iiii is

On the. xii. Sondaye  
is made the letter and lawe, yf it lyue  
not within in the harte, so that þ harte  
be lounge to God & hys neyghboure.  
The lawe of lounge of God and our  
neyghboure is spete, for the wyll of  
God is nowe in our hartes, but yf it be  
withoute the harte, it is letter & death,  
Thus of all other thynges it is to be  
iudged. Then the lawe is nowe spyt-  
tuall. Roma, vii. Verry playnely re-  
quyrynge spiritual thynges, that is to  
saye: knowledge, loue, & feare of God,  
and the frutes of the same.

The Gospell on the. xii. Son-  
daye after Trinite.

Marke. vii.

**J**esus departed from the  
coastes of Tyre, and came  
by Sydon vnto the see of  
Galyle, throughe the myddes of  
þ coastes of þ ten cities. And they  
brought vnto him one that was  
deafe

after Trinite.

Jo. cxiib

deafe and dōbe, and prayed hym  
to laye hys hande on him. And he  
toke hym asyde from the people,  
and put his fynger in hys eares,  
and dyd spytt and touched hys  
tonge, and looked vp to heauen &  
syghthed, & sayd to him: Ephata  
that is to saye: be opened, and  
streyght waye hys eares were o-  
pened, & the strynge of hys tonge  
was loosed, and he spake playne.  
And he commaunded them, that  
they shoulde tell no man, but the  
more he forbad thē, so muche the  
more a great deale they pulished  
it, sayenge: He hath done al thyng-  
ges well, and hath made bothe  
the deafe to heare, and y<sup>e</sup> dōmbe  
to speake.

**B**Ere we be taught fayth & cha-  
ryte. Fayth, the bearers beleue  
in Christ, therfore wythoute despayre  
they

On the. xii. Sondape  
is made the letter and lawe, yf it lyue  
not within in the harte, so that þ harte  
be lounge to God & hys neyghboure  
The lawe of lounge of God and our  
neyghboure is spete, for the wyll of  
God is nowe in our hartes, but yf it be  
withoute the harte, it is letter & death,  
Thus of all other thynges it is to be  
iudged. Then the lawe is nowe spyt-  
tuall. Roma. vii. Verry playnely re-  
quyrynge spiritual thynges, that is to  
saye: knowledge, loue, & feare of God,  
and the frutes of the same.

The Gospell on the. xii. Son-  
dape after Trinite.

Marke. vii.

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coastes of Tyre, and came  
by Sydon vnto the see of  
Galyle, throughe the myddes of  
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after Trinite.

Jo. cxiib

deafe and dōbe, and prayed hym  
to laye hys hande on him. And he  
toke hym asyde from the people,  
and put his fynger in hys eares,  
and dyd spytt and touched hys  
tonge, and loked vp to heauen &  
syghthed, & sayd to him: Ephata  
that is to saye: be opened, and  
streyght waye hys eares were o-  
pened, & the strynge of hys tonge  
was loosed, and he spake playne.  
And he commaunded them, that  
they shoulde tell no man, but the  
more he forbad thē, so muche the  
more a great deale they pulished  
it, sayenge: He hath done al thyn-  
ges well, and hath made bothe  
the deafe to heare, and y<sup>e</sup> dōmbe  
to speake.

**H**ere we be taught fayth & cha-  
ryte. Fayth, the bearers beleue  
in Christ, therfore wythoute despayre  
they

On the. xii. Sondaye  
they bryng to Chꝛist this dumme and  
deafe mā. Charyte because they serue  
theyꝝ neyghboure. Other mens fayth  
offereth here þ̄ sycke mā to Chꝛist ther  
foze þ̄ he maye at last beleue hym selfe  
other mens fayth doth helpe hym, that  
Chꝛist maye geue hi fayth of his owne  
Thus also we praye foꝛ all them that  
haue no fayth. No mā yet can be saued  
by another mans fayth, yet it maye be  
by another mans fayth, þ̄ he maye get  
fayth of his owne, and by other mens  
woꝝkes also at lēgth maye get woꝝkes  
of his owne. Chꝛist inhybtyed thē, that  
they shuld shewe any man. By whych  
commaundement he declared, that he  
sought not þ̄ gloꝝy of this woꝛlde, foꝛ  
an example to vs, but rather þ̄ hys fa-  
ther shuld be prayesed in this, by whose  
helpe he dyd all such myꝛacles here in  
the earth, & that by the reason of these  
we shulde not cleaue vnto hym as to a  
mā alone, shewyng them wherby they  
shulde be saued, yf they dyd beleue.

The

after Trinite.

Jo. ccc. lvi.

**The Epistle on the. xiii. Son-  
daye after Trinite.**

Gala. iii.

**B**ethzen. To Abraham &  
hys seede, were p promises  
made. He sayth not in the  
seedes, as in many, but in the see-  
de, as in one, whyche is Chyste.  
Thys I say, that the lawe which  
begnane afterwarde, beyonde  
iiii. hundreth &. xxx. yeares, doth  
not dysanul the Testament that  
was confyrmed before of God to  
warde Chyste, to make the pro-  
myse of none effect. For yf en-  
herytaunce come of the lawe, it co-  
meth not of promyse, but God  
gaue it to Abraham by promyse.  
wherfore the serueth y law? The  
lawe was added by cause of trans-  
gression (till the seede came, to the  
whyche



On the .xlii. Sondaye

Whych the promyse was made) and it was ordeyned by Angels in the hand of a mediator. A mediator is not a mediator of one, but God is one. Is the lawe the agaynste the promyse of God? God forbid. Howe be it, yf there had bene a lawe geuen, whych could haue geuen lyfe, then no doubt ryghteousnes shulde haue come by the lawe, but the scripture concludeth all thynges vnder synne, that the promyse by ffaith of Iesus Christe shulde be geuen vnto them that beleue.

**D**oule proueth that ryghteousnesse is not by the lawe, but by ffaith, by the synilitude of mennes testaments. yf that the testament of the that dye in humane thynges be kepte vnbroken, howe much more the testament of God? Abraham receaued the  
testament

after Trinite.

Jo. crist.

testamēt of God by the promyse of his  
sede, that is to saye: that one shoulde  
be borne of hym, by whom all nations  
shuld be blessed. Then is the herytage  
of God by promyse, and not by lawe.  
Thys Abraham throughe the ryghte-  
ousnes of fayth, as thou hast. Ro. iiii.  
was made the fether of the world, that  
he shulde be the father of muche peo-  
ple. This promyse of God is called a  
testamente, for the heritage of God is  
geuen to them, whiche throughe fayth  
be the sonnes of God as Abraham was.  
And it is confirmed in Christe & was  
his sede. Paule sayeth in thy sede, not  
in thy seedes, that the Jewes shuld not  
take it to them selues, whiche all after  
the fleshe were of Abraham. It was not  
sayde of all the chyldren of Eue, that  
sede shall breake thyne heade, but of  
one sede alone, that is to saye: Christe.  
This promyse was made to Abraham  
longe afoze the lawe was geuen. For  
the lawe was geuen after foure hun-  
dred

On the. xiii. Sondape  
Dzeth and thyrty yeaues, so lōge tyme  
were the chyldre of Israel in Egypte  
yether were some yeaues besyde whi-  
che be counted from the tyme that the  
promyse was made, vnto the entryng  
of Jacob into Egypte. The yf righte-  
ousnesse be of þe lawe, wherof I praye  
you was Abraham & other good men  
iustified before the lawe was geuen.  
Also the promyse ceased not thowgh  
the lawe. For God performed this te-  
stament in Christ Jesu, which at laste  
was approued thowgh hys death; as  
it is in al testaments, thowgh whom  
after hys promyse: we haue receaued  
benedictiō, wher as the lawe worketh  
none other thyng but cursynge. As þe  
lawe then vnprofytable, no, but ther-  
fore it was geue that it shuld. ouerale  
tyme, þis to saye: that we could not  
fulfyll of our selfe, & whych þe lawe co-  
mādoeth, much lesse the it could not  
iustifie vs vntyll the tyme of promyse  
till thys blessed sede was come. When  
ther

after Trinite Fo. ccc lxxii.

there is no ryghteousnes of the lawe;  
but the scripture it selfe & lawe hath  
shutte vp all thynges vnder synne, of  
our selfe and of the lawe, there can no-  
thyng be done but synne, that at laste  
we might be saued by promyse, that is  
to saue: beleyng in Iesus Christ, the  
seede of Abraham in whom all genera-  
tions shalbe blessed fo: ever. Amen.

The Gospell on the .xiii. Son-  
daye after Trinite.

Luke. x.

**I**esus sayde vnto his dy-  
sciples, Happye are ye eyes  
whych se that ye se. For I  
tell you that many prophetes &  
kynge haue desyred to se those  
thynges whiche ye se, and haue  
not sene them, and to heare those  
thinges which ye heare, and haue  
not hearde the. And behold, a cer-  
taine lawyer stode vp & tēpted  
hym

the to the lord. as myn leu. I am left to be my ge  
all the to loue him alone with all my herte  
de. a power of Dn the. xiii. Sondaye. my. I am  
is hym, sayeng: Master, what shal  
I do to enherite everlastyng lyfe  
He sayde to hym: What is wryt-  
ten in the lawe: howe readest thou  
And he answered and sayd: I loue  
thy Lorde God with al thy hert,  
and wyth all thy soule, and with  
all thy strength, and with al thy  
mynde, and thy neyghboure as  
thy selfe. And he sayd vnto him:  
Thou hast answered ryghte, do  
this and thou shalt lyue. He wol-  
lynge to iustifye hym selfe, sayde  
vnto Iesu: who is the my neygh-  
boure: Iesus answered and said:  
A certayne man descended from  
Ierusalem, into Jericho, and fell  
into the handes of theues whych  
robbed hym of his raymente and  
wounded him, and departed lea-  
uyng hym halfe dead. And by  
chauce there came a certayne  
preat

pleast that same waye, and whē  
he sawe hym, he passed by, & lyke  
wyse a lewte, when he was come  
nere to the place, wente & looked  
on hym, and passed by. Then a  
certayne Samaritan as he iour  
neyed, came nere to hym, & when  
he sawe hym, he had compassion  
on hym, and wente to hym and  
bounde by hys woundes & pow  
red in oyle and wyne, & put hym  
on hys owne beast, and broughte  
hym to a comen ynne, & made  
prouysyon for hym. And on the  
morrowe when he departed, he  
toke out two pence, & gaue them  
to the hoste, and sayd vnto him  
take cure of him, and whatsoeuer  
thou spendest more, whē I come  
agayne, I wyll recompence the.  
Whiche of these thre thou best  
thou wast neyghoure to hym, &

On the .xlii. Soudaye

fel into the theues handes: And  
he sayde. He that shewed mercy  
on hym. Then sayd Jesus vnto  
hym, go and do thou lyke wyse.

**T**his Gospell hath two partes.  
The fyrst is the preachynge of  
the lawe, the other the preachynge of  
the Gospell, that is to saye: that þe lawe  
is to be fulfylled, and of whom the ful  
fyllynge of it doth come, that is to saye  
of Christ, which is the very Samaritan  
þe healeth vs agayne. That which  
Christ sayeth to his dyscyples, blessed  
be the eyes. &c. Is playnly to be under  
stande of outward syght & hearynge,  
as that þe Apostles sawe Christe in his  
personne and offyce, whych chaunced  
to many good men that greatly desy-  
red the same, yet they sawe hym alwa-  
yes spiritually, as Christ sayeth. Joh.  
viii. Abraham sawe my daye and was  
glad of it. &c. Where in also he sayth þe  
the Apostles were blessed, wher as they  
beleued. It was not ynoughe to heare  
and



and se Chyſt, noꝛ neuer ſhalbe excepte  
we beleue in hym, as thou ſepte in the  
pharpyſes, which lyke wyſe ſawe & herd  
all his woꝛdes & dedes, yet were they  
neuer awhyle ꝑ better, as thou ſepte in  
thys man, which cometh to the Lorde,  
here dyſputynge and ſayeng: What  
ſhall I do to enheryte lyfe euer-  
laſtyng? The people of ꝑ lawe aſketh  
alwayes queſtions of ꝑ woꝛkes of the  
lawe, yet w<sup>th</sup> their harte they do none of  
thē, but do all thynges ſaynedlye, out-  
wardly, & with an outward ſhew, wher  
as the lawe requyꝛeth farre other thyn-  
ges, ꝑ is to ſaye: the loue of the hart as  
we ſe in ꝑ Samarytane. Here the ma-  
n of law is cōpelled to anſwere him ſelfe  
out of ꝑ law, ꝑ he myght be the moꝛe ſhamed  
& petceue hym ſelfe, ꝑ he ne-  
uer dyd any thyng of the lawe, in the  
which yet he cheſely reioyced aboue al  
thynges. And ſayeth: thou ſhalt loue  
thy Lorde God w<sup>th</sup> all thy harte. &c.  
And thy nēghboure as thy ſelfe.

ii ii Unto

On the .xiii. Sundaye

Unto the whiche Christe answereth:  
thou hast sayde well, do thys and thou  
shalt lyue. O Christ, he shoulde som-  
what haue bene fauored which thought  
hym selfe throughout a perfyte keeper  
of the lawe, what dyd it profite to be-  
wraye hym thus before al men, that he  
dyd in dede answer well, but that he  
dyd nothyng of the same þ he spoke  
of. But peraduenture thus thou wylt  
opē that they haue not the true vnder-  
standynge of the lawe, which do mooste  
reioyse in þ lawe, as thys blynd mouſe  
bewrayeth hym selfe wyth hys owne  
wordes, where as he knoweth who is  
his neyghboure. Therfore with al his  
harte, and wyth al his soule. &c. He ne-  
ther loueth God no, his neyghboure.  
And howe shoulde he loue þ he knowe  
not? The hart in the scripture sygny-  
fyeth a vehemente and notable loue þ  
ought to be in vs towarde God. To  
loue God wyth al our soule, is to geue  
both lyfe, body and goodes rather than  
we

we wyl departe from the loue of God.  
The soule in the scripture spynspeth  
the lyfe of the bodye, and whatsoeuer  
is done by the .v. senses, which ought  
all to be put away, yf that they wyl  
let the loue of God.

To loue God wyth all our myghte  
is to renounce synne, wyth all our  
powze and strengthe, so that we wyl  
putt all thynges in leopardy bothe in  
body and fleshe, rather then we wyl do  
any thyng that is contrary to God.

To loue God wyth all our mynde  
is that we take none oppnyon, but to  
submyt our myndes and wylles to the  
pleasure of God. Thys lawe dāpneth  
all men.

He that knoweth not his neyghboure  
knoweth not God, and contrarywise,  
thys is manifeste in the man of lawe,  
in the pzeast, and in the Leuite, & none  
of them knewe their neyghboure. But  
Christe in this man that was robbed  
openeth bothe to them and vs, who be

On the. xlii. Sondaye

our neyghbours, that is, whosoever  
can and wyll do good to theyr neygh-  
bours, & þe continually, for it was not  
ynough for the Samaritane to trusse  
up þe woundes of him þe was halfe dead  
puttyng in oyle & wyne, but he also de-  
liuered to his host, when he went his  
waye two pence, sayeng vnto hym. yf  
thou spendest any more vpon hym, whē  
I come agayne I wyll recompense it  
the. We maye not therfore be wery in  
fayth and charyte, but alwayes be so-  
brye, wyse, symple, & dyllygent, to loke al  
about where any body is to be holpen.

The two pence, be the wyne & oyle,  
that is to saye, the lawe and the gospel  
for what other thyng shulde be com-  
mytted to a seruaunt, then that þe ma-  
ster dyd vse hym selfe. Or to speake  
truly they be rather fayth and charyte  
which ought alonelye to be preached.

Yf thou spendest any more.  
Many here cōfyrme humayne trady-  
tions, but in vayne, where as it is not  
sayde

sayde that the hooft spent any thyng  
more. In spending of these thou shalt  
haue busynes ynoughe and more then  
ynoughe and thou shalt neuer spende  
ynough. It is not necessarye therfore  
to ouercharge sycke & weake mē w<sup>th</sup>  
preceptes & mens tradyciōs. For what  
is a more folyshe thyng then þ<sup>e</sup> wylte  
spēde more thē nede is, wher as in spē-  
dyng these two pence be abundantly  
suffycient for the. But to geue sayth-  
ful counsel no mā is inhybited, where  
as we haue not the manifeste wordes  
of God, as we haue. i. Cozi. vii. Thou  
hast here agayne therfore, howe that þ<sup>e</sup>  
lawe shuld be interpzete and fulfilled  
that is to saye, through charyte, vnto  
the which al the lawes of Moyses haue  
a respecte, that is to say, þ<sup>e</sup> loue of God  
and oure neyghboure, that oure sayth  
may be manifest before men, & that mē  
maye here of, haue occasion to gloryfy  
and prayse our father, which is in hea-  
uen blessed for ever. Amen.

On the .xliii. Sondaye  
The Epistle on the .xliii. Son-  
daye after Trinite.  
Gala. v.

**B**rethren, walke in the spi-  
ryte, and fulfyl not the lu-  
stes of the flesche, for the  
flesche lusteth contrary to þe spiryte  
& the spiryte contrary to þe flesche.  
These are contrarie one to ano-  
ther, so that ye cannot doo that  
whiche ye wolde. But and yf ye  
be ledde of the spiryte, then are ye  
not vnder the lawe. The dedes of  
þe flesche are manifest, whiche are  
these, aduoucery, fornicacy, vn-  
clennesse, wantonnesse, ydolatre  
wytchecraft, hatred, vraynne  
zele, wrath, stryfe, sediciõ, sectes,  
enuyng, murther, drunkennes,  
glotony, and such lyke. Of the  
whiche I tell you before, as I  
haue

haue tolde you in tymes past, þ  
 they whych commyt suche thyn-  
 ges, shall not inherite the kyng-  
 dome of God. But the scrupes of  
 the sprete, is loue, ioye, peace, lōg  
 sufferynge, gētylnes, goodnes,  
 faythfulnes, mekenes, tēperance  
 Agaynst suche there is no lawe.  
 They that are Chrystes, haue  
 crucifyed the fleshe, wyth the  
 appetytes and lustes.

**W**hosoeuer be bozne of God and  
 his sprete, they cōsent nomore  
 to the despyres of þ fleshe, wher  
 as they continually stryue wythin the  
 selues. Of thys contynuall stryfe be-  
 twyxe the fleshe and the sprete reade  
 Roma. vii. and. viii. Where also lyke-  
 wyse as we haue here, that they whych  
 be and walke in the fleshe be yet vnder  
 the lawe and dāpned, but they whiche  
 thozough the sprete wyll mortifye the  
 dedes



On the .xliii. Sondaye  
Deedes of the fleshe, be the fre chyldren  
of God quickened from death to lyfe.  
that it maye persyghtlye be knowne  
whyche be these trees, Paule addeth  
them and expresseth them, & we shulde  
not pzetende an excuse of ignorance  
If any man do & woꝝkes of the fleshe,  
it is sure that this man shall not pos-  
sesse the kyngdome of God. But they  
that thzough fapth wyl do the woꝝkes  
of the sprete, crucyfyenge theyr fleshe  
wpyth the byces and lustes therof, they  
shall with Christ possesse the herytage  
of God. Amen.

The Gospell on the .xliii. So-  
daye after Trinite.  
Luke .xvii.

**A** Jesus went to Jerusa-  
le, he passed thzough Sa-  
maria and Galyle: and as  
he entred into a certayne towne  
there met him ten men that were  
lepers

lepers, whiche stode afarre of, & put forth theyr voyces and sayd: Jesu master haue mercye on vs. When he sawe them, he sayde to them: Go and shewe your selues to the preastes. And it chaunced as they went, they were censed. And one of them when he sawe þe he was censed, turned backe agayne, and wyth a loude voyce praysted God, and fell downe on hys face at hys fete, & gaue hym thākes, and the same was a Samarytane. And Jesus answered and sayde: Are there not ten censed, but wher are those nyne, ther are not founde that returned agayne to geue God prayse, saue onelye thys straunger. And he sayde vnto hym: Aryse, and go thy waye, thy faythe hath made the whole.

Punze Ray

Chyng

On the .xv. Sondaye

**C**hryst went not by the strayghte  
waie to Ierusalem, but through  
the myddest of Samarye and Galyle,  
whych he dyd by a greate compasse a-  
boute for this consyderacion, that he  
myght preache much & heale many, he  
wolde go opely that on euery syde he  
mought come to him. Then thus laye  
Chrystes iorneye: Galile was on the  
noyth syde of Ierusalem, Samary on  
the one syde of Galile tendeth to the  
east, and Capernaum is in the myddest  
of Galyle. Thus then he wente from  
Capernaum towarde the east to Jor-  
dane and Samarye, & from Samary  
towarde the west and Galyle, fro Ga-  
lile towarde the south vnto Ierusalem.  
And as he went through the myddest  
of these contryes, there came ten men  
that were lepers vnto hym, cryenge:  
haue mercy on vs.

Although this Gospell be a playne  
hystoie, yet two pyncypall thynges  
are set forth in it to vs. I saythe in the  
lepers

lepers & charyte in Christ. Now sayth  
and charyte is the whole substance as  
it hath bene sayde afore often tymes.  
The lepers haue an hope and sayth to  
be purged from theyr leprosy, therfore  
they crye wpyth thys saythe to Christ:  
Master haue mercy on vs.

This voyce of the lepers was heard  
for it came of saythe, therfore they be  
graciously herde of Christ, and when  
that he sawe them he sayd: Go & shewe  
your selues to the p[re]astes (whych they  
had the iudgemente of lepers) they go  
and in theyr gate they be made whole.  
Before in þe Gospell of the thyrde son-  
daye after the Epiphany, it was sayd  
what it meaneth: Shewe your selues  
to the p[re]astes. One of them alonely  
commeth agayne to the Lorde, and ge-  
ueth hym thanks. It is certen & sure  
that the p[re]astes deceaued the other  
nyne, speakynge all euell and blasphe-  
my of Christ, that is to saye: that they  
were not made cleane of hym, but  
through

On the .xv. Sondag

through the obedience of the lawe, be-  
cause they offered theyr deute & was  
dewe by the law (these men were made  
cleane as they wente) and so the tenth  
alonly cometh agayne to Christ, ge-  
uynge hym thanks for hys healthe  
that he had receaued. And this was a  
Samaritane, in token & the gentyles  
shulde come into the place of & people  
of God, which wolde not nowe knowe  
& accepte his wo:kes. Therfore Christ  
sayeth vnto hym: Ryse, go thy waye,  
thy fayth hath made the safe. Heare  
thou seyst that fayth maye do al thyn-  
ges in all men bothe spyrituall thyn-  
ges, & temporall. To this mā through  
fayth, both of body and soule. But to  
the other nyne not so, for it is not pr-  
nough ones to beleue, but a man must  
perseuer vnto the ende. They were in  
debe whole in theyr bodye, but in theyr  
soule they were verry wretched th-  
rough the p:esters, which brought the  
awaye farre from Christ, therfore it is  
here

here true, that is sayd in another place  
of Chyulte: Many be called, but fewe  
be chosen, for one alone, and a stran-  
ger commeth hert agayne and geueth  
thankes to God, whych be nowe blef-  
sed for euer. Amen.

**T**he Epyllle on the .xv. Son-  
dape after Trinite.

Gala. v.

**B**rethren. If we lyue in the  
sprete, let vs walke in the  
sprete, let vs not be bayne  
glozyous, prouokynge one ano-  
ther and enuyenge one another.  
Brethren, if any man be fallen  
by chaunce into any faute, ye whi-  
che are spyzitnall, helpe to a-  
mend hym, in the sprete of meke-  
nesse, consyderynge thy selfe least  
thou also be tempted. Beare ye  
one anothers burthen, and so  
fulfyll

On the 10. Sermon.

fulfill the lawe of Christ. If any  
man seme to him selfe þ he is some  
what, whē in dede he is not byng  
the same deceaueth hym selfe in  
his owne ymaginacion. Let eue-  
ry man proue his owne worke, &  
then shall he haue reioysynge in  
his owne selfe, and not in other.  
For euery man shall beare hym  
owne burthen. Let hym that is  
taught in the worde, minister vñ  
hym þ teacheth hym, in all good  
thynges. Be not deceaued, God  
is not mocked. For whatsoener  
a man soweth, that shall he reape  
he that soweth in his fleshe, shall  
of the fleshe reape corrupcyō: but  
he that soweth in the sprete, shall  
of the sprete reape lyfe euera-  
styng. Let vs not be weary of wel-  
doynge. For when the tyme is  
come we shall reape without we-  
ryng.



tynges. Therefore whyle we haue  
tyme, let vs do good to all men,  
and specyally vnto them whych  
are of the householde of fayth.

**U** They lyue spiritually & beleue,  
but it is not ynough to beleue,  
but it is necessary also to walke & lyue  
after fayth and the same sprete, that is  
to saye: to stryue agaynst the lustes of  
the fleshe, and to declare the faythe in  
Christ, by workes and good doynges  
to our neyghboure. Therefore Paule  
sayeth thus: yf we be Christen men, let  
vs lyue & behaue oure selues Christe-  
ly. But ye walke not as it becommeth  
your calling, yf that ye snatche one of  
another, and go about enuyouslye al-  
wayes to auauinge youre selues afore  
your inferyours, but rather instructe  
ye these weake ones wyth a soft sprete  
yf they be pꝛeuented wyth any defautes  
chefe ly moued by thys reason, that ye  
do consydꝛe, that ye also may be tẽpted

lik and

On the .xv. Sondaie  
and fall. Therfore where as we be all  
men and synners, let vs beare one an-  
others burthen, & so the lawe of Christ  
shalbe trulpe fulfilled of vs. If any  
man seemeth to swell and be pꝛoude,  
where as he is nothyng, for he that is  
pꝛoude deceaueth him selfe, and is no-  
thyng befoze God. Therfore when  
eche man aloweth his owne dede and  
careth not howe that other lyue, say-  
enge: every man shall beare hys owne  
burden, as he hath done, well oꝛ euell,  
and haue no care ouer the weake, he re-  
ioyseth alonely in hym selfe, extollyng  
hym selfe afoze other and in none o-  
ther, þis is to saye: in his neyghboure.  
This logeth not to charyte, to despyse  
the infyrmyte of thy neyghboure, and  
therof to haue pleasure, in thy selfe as  
though thou were somewhat: but ra-  
ther it requyꝛeth thys, that we shoulde  
beare the infyrmyte of other then that  
we shoulde despyce theyꝛ healthe and  
saluacio. Let him geue necessaries. &c.  
Math.

Matt. x. i. Corin. ix. i. Timo. v. The  
 preachers of the Gospell ought to be  
 content with meate, drynke, & clothe, &  
 necessaryes, & they fal not into a snare  
 where they wyl be tyche. i. Timo. vi.  
 Therfoze we muste in all thynges ap-  
 plye our selues to charyte both he that  
 teacheth, and he that is taught, & that  
 alwayes without ceasyng, wout wery-  
 nes, for he & doth perseuer shal be safe.  
 Therfoze it is not mete to sowe in the  
 fleshe, but rather in the sprete, for he &  
 soweth in & fleshe folowynge the flesh,  
 and the lustes therof, & is to saye: euell  
 woꝝkes, he shal of the fleshe reape cor-  
 ruption. But he & with dyligence sow-  
 eth the woꝝkes of the sprete, of & sprete  
 he shal reape euerlastynge lyfe. The  
 woꝝkes of charyte ought to be done to  
 all men, yet cheselye to them that be of  
 the hougholde of fayth. In another  
 place also, amongst them that be of  
 the hougholde of faythe he preferreth  
 them that be in oure owne house, and

On the xiii. Sondaye  
of our owne housholde. i. Tim. v. for  
what were thys to do wel to other þe  
wythoute, and to set noughte by oure  
owne? It is necessarye to geue, but so  
yet that we haue no nede oure selues.  
For Paule sayeth. ii. Corin. viii. It is  
not necessary so to geue that other me  
haue ease & poure selues haue trouble  
but equallye in this presente tyme let  
your aboundaunce supple your lacke,  
þe also other mens abondance may be  
a suppleyng of your lacke, þe ther may  
be equalitye, as it is wyrtten. He þe had  
much had none excesse, & he that had  
but lytle wanted not. If a man haue  
truely the charyte of God, he orderlye  
shall dyspose all thynges well. Besyde  
forthe let vs do good whyle we haue  
lyght, for when nyght cometh then no  
man can worke, but euerye man as he  
hath done so shal he be rewarded, ther  
fore, he that is good prospere þe which  
is good in vs, to whom be glory for e-  
uer. Amen.

The

The Gospell on the. xv. Son-  
daye after Trinite.  
Mat. vi.

**I**esus sayde vnto his dysci-  
ples. Nomā can serue two  
masters: ffor ether he shall  
hate the one and loue the other:  
or els he shall cleaue to the one &  
despyse the other. Ye cā not serue  
God and Mammo. Therefore I  
saye vnto you: be not careful for  
your selues, what ye shall eat, or  
what ye shall drynke, nor yet for  
your body, what ye shall put on.  
Is not the lyfe moze worth then  
meat & y body moze of value the  
rayment? Beholde the foules of  
the ayre, for they sowe not ney-  
ther reape: nor yet cary into their  
barnes, and yet poure heauenlye  
father fedeth them. Are ye not  
kk iii much

On the .xv. Sondaye

much better then they? Whyche  
of you, though he toke thought  
therfore, coulde put one cubite to  
his stature: & why care ye the for  
rayment? Consydre the lylles of  
the feld howe they growe. They  
laboure not, nether spynne: & yet  
for al that, I saye vnto you: that  
euen Salomon in all hys roy-  
alte, was not arayed lyke one of  
these. Wherefore, yf God so cloth  
the grasse, which is to day in the  
felde, and to morow shalbe caste  
into y<sup>e</sup> forneyes: shal he not much  
more do the same to you: O ye of  
lytle faythe! Therfore take no  
thought, sayeng: What shal we  
eate, or what shal we drynke, or  
wherwith shal we be clothed? Af-  
ter all these thynges seke y<sup>e</sup> Gen-  
tyles, for y<sup>o</sup>ure heauenly father  
knoweth, that ye haue nede of al  
these

these thinges. But rather seke ye  
 fyrst the kyngdome of heauen, &  
 the ryghteousnes therof, and all  
 these thynges shall be mynistred  
 vnto you.

**C**hryst proueth by a naturall ex=  
 ample ꝑ no man can serue hym,  
 hys father, and Mammon, al at ones  
 where as in worldly thynges, one ser=  
 uaunt can not redely do one maner of  
 seruyce equallye to two masters, but ꝑ  
 he shall hate the one and loue ꝑ other.  
 So lykwyse it shalbe in the busynes  
 of Chryst. No man can serue God, and  
 Mammon, where as of all lordes and  
 masters, they be moost dyuerse & con=  
 trarpe. God comaundeth the to geue  
 thy superfluous goodes to the neady.  
 Mammon comaundeth the ꝑ both by  
 ryght & wronge ꝑ takest awaye other  
 mennes goodes. God commaundeth  
 that thou shouldest geue good coun=  
 sell to hym that is in parell. Mammon  
 byddeth the, care for thy owne lyfe.

kk iiii God



On the xliiii. Sondag

God commaundeth sobrenes; but Hammon teacheth ryote and wantonnes. then they flatter them selues in bayne whyche beleue that it maye be done & can not be done, that they maye serue both God and Hammon. Then thys wysdome of Christ requyrezth & whole man, that he stycke alonelye to it, to it alone I saye: at last yf he wyl be saued. Then the Lorde is a gelous God befoze whome thou mayeste haue no straunge Goddes, and to worshyp hym and them both together. But the comē sorte of ryche men are wonte to excuse the dysleale of coueteousnes vnder pze tence of necessyte. We must prouyde they saye: for oure meate and drynke & cloth with these thynges. They hange not whole of God. for yf God shoulde dye this yeare, wherof or howe shulde they lyue they? yeares folowynge. Therfoze they be heathen people and not Christē, for dystrustyng God, they prouyde for them selues. Christ calleth  
awaye

awaye hys from this coueteousnes by  
example of the foules of the ayre, & the  
floures of the felde. yet we muste la-  
boure, for as the foule is bozne to flye  
so a man is bozne to labour, but the  
care and thought howe it shal prosper  
is to be left to God. Alike wyle as an  
husbandmā doth, which when he hath  
done all thynges, that is to saye: tyllid  
his ground, and sowne his seede, he  
wayteth for the frute and profyte at  
Goddes hande. Thus ought al Chri-  
sten men to do. He that clotheth & no-  
rysheth al thynges which he is maker  
of, shall moze clothe and noysshē vs,  
whose father he is also. This is alone-  
ly to be laboured for & asked by prayer  
of God, that we maye be his chyldren  
througth fayth, and then al these thyng-  
es shalbe geuen vs of our father, for  
the chyldren neuer prouyde for them-  
selues, but they hange on theyr fa-  
thers prouyspon.

Therfore no Chyristen man ought to  
be

On the .xviii. Sondaye

be carefull, for these thynges agaynst  
to morowe, but rather to lyue fro dawe  
to dawe with lytle, as nature is cōtent  
wyth lytle. He loseth also that he hath  
to dawe, that careth for to morowe. Let  
vs be content therfore to suffer & beate  
eche dayes affliction, & not duble one  
dayes sorowe wyth another, but take  
wyth thankesgeuyng, that the present  
dawe doth offre, leuyng to Gods plea  
sure what he wyl sende the nexte dawe.  
Thus Christ requyrez to haue a mā  
mynd altogether without the thought  
es and cares of thys worlde, whyche  
our heauenlye father graunte vs that  
geueth all thynges lyberally. Amen.

The Epistle on the .xvi. Sō-

and py dawe after Trynite. *God*  
to make them *Ephe. iii. And say*

**B**rethren, I desyre that ye  
staynte not because of my  
tribulations, for your sa  
kes whyche is youre prayse: for  
thys

after Trinite. Ho. cclxii.

thys cause I bowe my knees vnto the father of our Lorde Iesus Christ: which is father ouer al þ is called father, in heauen and in earth: þ he wolde graunt you accordynge to þ rycheſſe of his glory: þ ye maye be strengthened wyth myght by his ſpʒete in the inner man, þ Christ may dwel in your hertes by fayth: þ ye beynge rooted and grounded in loue, myght be able to comprehend wyth all ſapntes. What is that bredth, and lēgth, depth, and heygth: & to know what is the loue of Christ. Whych loue paſſeth knowledge that ye myght be fulfilled wyth all maner of fulneſſe, whych cometh of God, vnto hym that is hable to do exceadynge haboundantly aboue al that we aſke or thynke, accordinge to the power  
that

On the .xv. Sendape  
that worketh in vs, be prayse in  
the congregaciō by Iesus Christ  
thzoughout all generaciōs from  
tyme to tyme.

**A** Wytnesse, and a seale of true  
preachynge is, not to denye the  
name of Christ in persecution. Thys  
Paule putteth the Ephesys in mynd  
of, that is to saye, that they do not ther  
foze depart frō Christ, because he their  
preacher is now in bādes, but rather  
that they do perseuer vnto his gloze,  
foye and cōfozte, because it so pleaseth  
the father of our Lorde Iesu Christ to  
whom euery knee doth bowe.

Thys no man can do of hym selfe,  
but we all are strēghened by þe vertue  
and spzete of God in our hartes, roted  
& grouēd in charyte, of the which we  
knowe then with other saynctes þe vn-  
mesurable and incōprehensyble grace  
which is so hygh that it perceth heauē  
it is so depe that it toucheth hel, it is so  
longe

after Trinite.

Jo. cclb.

longe and brode, that it fylleth all the whole worlde. If that we haue charite as Chyste hath commaunded vs, we shall through it fulfyll al the lawe, yet through hym which is able moze abundantly then we do aske or vnderstade to do all thynges thorough his sprete workynge in vs, that to hym at þe laste may be glozy in his whole church and congregation through our Lorde Iesus Chyst. Amen.

*cap. lxxij. of the wedowe for fro death to lyfe*

**T**he Gospell on the .xvi. Sodaye after Trinite.

Luk. vii.

**I**esus wēt into a cytie called Naim, & many of hys dyscyples went with him and much people. When he came nere vnto þe gate of the cytie, beholde there was a dead man carped out, whyche was the onely sonne of his mother, and she was a wedowe

On the .xviii. Sondaye  
a wedowe, and muche people of  
the cytie wyth her. And when Je  
sus sawe her, he had compassyon  
on her, and sayd vnto her. Wepe  
not, and he went and touched the  
coffin: & they that bare him stode  
styl: & he sayd: yonge man, I saye  
vnto the aryse. And the dead sat  
vp and beganne to speake, and  
he delyuered hym to hys mother  
and there came a feare on the all,  
and they glorified God, sayeng:  
A greate Prophete is rysen a-  
monge vs, and God hath vpspy-  
ted hys people.

**T**hys godly myracle is wyrtten  
to vs that lykewyse as to thys  
wyddowe this maner of benefyte cam  
frely and of þe mere mercyfull wyll of  
God because alonely Christ had com-  
passiō on her, so also all thynges maye  
chaunce to vs wythout oure meryte &  
deseruyng



deseruyng, yee and þe before we seke  
for them. He layeth the foundatiõ and  
begynneth the byldynge: he hath py-  
tie vpon vs, and so the grace of God  
abydeth. Therfore Chyste helpeth  
this wyddowe frely of mercy and cha-  
ryte, felynge and perceauynge the im-  
serable state of hys neyghboure. Her  
husbande was dead, nowe laste she  
was destytute of her onely sonne, ther  
was no hope of conforzte left her, we-  
pyng and waylyng she foloweth the  
corps of her sonne to the buryenge,  
where forthwyth Chyste vnloked for  
was p̄sent, and restored agayne vn-  
to her, her onely sonne from death to  
lyfe, that God by thys shulde be glo-  
ryfied, whyche was done aboue all  
mans power, and truely by the power  
of God alone, and þe they shuld beleue  
thys man Chyste to be the very Mes-  
syas, and sauoure of the world. Other  
wyle we maye learne what these thyn-  
ges sygnifye by an allegorpe.

The

On the .xvi. Sondaye.

The Spine that we haue taken of Adā  
both continually beare vs to our graue  
holopnge vs euen to death, for by na-  
ture we be chyliden of wrath, wher as  
no remedie is but the mercy of Christe,  
for he hath restored agayne to vs all  
thynges, that were losse in oure fyrste  
father Adam, by the touchynge of the  
crosse, the rage of spine ceaseth in the  
harte, by his voyce, by the preachynge  
of þe worde whych effectually toucheth  
the harte, all we that be dead be quye-  
rened agayne vnto hys gloire.

*he exorteth them vnto mekenes longe*  
**The Epistle on the .xvii. Son**  
*daye after Trinite ys. vnto*  
*loue & peace* **Ephe. iiii.**



*Therefore*  
**B**rethren, I whych am in  
bondage, for the Lordes  
sake, exhorte you that ye  
walke worthy of the vocacyon  
wherwyth ye are called in al hu-  
blenes of mynde, and mekenesse,  
and

and longe sufferinge forbearing  
one an other, thowoe long, and  
that ye be diligent, to kepe the  
vnyte of the sprete, in the bonde  
of peace, beynge one body, one  
sprete eue as ye are called in one  
hope of your callinge. Let there  
be but one Lorde, one sayth, one  
baptyme, one God and father of  
all, whych is aboue al, throughe  
all, and in all, whych is blessed in  
the woelde of woeldes.

**D**oule wylleth them that be cal-  
led in an holy callinge, to lyue  
an holpe lyfe, in all lowlynesse, in all  
mekenesse, in all patience & they, suf-  
ferynge one another thowoe chaunce,  
whych is the bonde of perfection the  
vnyte of the sprete maye be kept in the  
bonde of peace, that sectes and diuisi-  
ons ryse not amongst them, but that  
they be one body, one sprete, as such an  
holpe callinge vnto the sayth of Iesu

Chyis

On the .xviii. Sondaye

Christ purely requyeth.

Then as there is one Lorde, one fayth, and one baptyme, one God, and father of all, whiche is aboue all, and throughe all, and in all. So also they þe confesse these thynges must be one in all thynges, that Christ that is þe head make woorthely and for euer reioyse of this body befoze hys heauenly father.

To the which, &c.

Jesus receyvyth the pharyses: healeth the

**The Gospell on the .xvii. Son-**  
**daye after Trinite.** *pro the*  
*drooply* *sabboth* **Luke .xviii.** *teacheth to be*  
*lowly.*



**W**hen Jesus wente into þe house of one of the chiefe Pharyses to eate bread on the Sabbath daye, and they watched hym, and beholde, there was a man befoze hym whycher had the droopse. And Jesus answered and spake vnto the lawyers

perg and Pharysees, sayenge: Is  
it lawfull to heale on the Sab-  
both daye: And they helde theyr  
peace: & he toke hym and healed  
hym, & let hym go, and answered  
them, sayeng: Which of you shal  
haue an asse or an oxe fallē into a  
pytte, & wyll not streyght waye  
pul him out on y<sup>e</sup> Sabboth daye,  
and they could not answer hym  
agayne to that. He put forth al-  
so a spymilitude to the gesses whē  
he marked how they pzeased yn  
to y<sup>e</sup> best rowmes, & sayde vnto  
them: When thou art bydden to  
a weddyng of any man, sytte  
not downe in the best rowme,  
leaste a more honourable man  
then thou be bydden of hym, and  
he that badde both hym and the  
come, and saye to the: Geue thy  
man rowme: And then thou be-  
ll ii gyane

On the. xliiij. Sondaye

begynne with shame to take the  
lowest rowme, but rather when  
thou arte bydden, go and syt in þ  
lowest rowme, that whē he that  
byddeth the commeth, he maye  
saye vnto the: frynd syt vp hyer.  
The thalt thou haue worshyppe  
in the p̄sence of them that sytte  
at meate wyth þ, for whosoener  
exalteth hym self shalbe brought  
lowe, and he that humbleth hym  
selfe, shalbe exalted.

**H**O necessitye, & charite al lawes  
be abrogate. Moses dyd not cir-  
cumcise the chyldren of the people of  
Israell, by the space of fourtye yere  
in the wyldernes. Dauid dyd eate the  
shewe breade which alonely was law-  
full for the p̄astes to eate. Chyistes  
dyscyples plucked the eares of corne  
vpon the Sabbath daye. There cha-  
ritye and necessitye dyspenseth wyth the  
manifest

manifest lawe of God. But p poptes  
thynke not so, as thou seyst in this gos-  
pell, which answered nothyng to Christ  
when he asked, whether it was law-  
ful to heale a man that had the droppe  
vpon the Sabbath daye: but because  
Christ wolde open vnto them theyr  
false and peruerse vnderstandynge of  
the lawe, he strapneth them with ano-  
ther question, sayenge: Which of you  
haupng an asse or an ore. &c. The Pha-  
ryses knewe he the Sabbath day was  
to be halowed by the lawe, and he rest  
was to be had the seuenth daye from  
all woꝝkes throughtout all theyr hous-  
holdes. Exo. xx. And that for Goddes  
sake, whych in syxe dayes made heauē  
earth, the see, and all thynges that be  
in them. Therfoꝛe for thys they laye  
watche for Christ, that they maye  
ryghtly accuse him as a breaker of the  
lawe of God, of whō he retorsed that  
he was hys father. But Christ smel-  
lynge the crafte of them, strayte waye



On the .xxiiij. Sondaye  
When the man bered wyth the droppe  
offered hym selfe vnto hym he asketh  
the questyon. Whether it be lawefull  
to heale on the Sabbath daye, or no:  
at whyche questyon all helde theyre  
peace. They knewe that it was not  
prohybte in the lawe, but because  
they wolde not wytnesse the truthe,  
they holde theyre peace. They knewe  
well ynough that the true vnderstan-  
dyng of the lawe was farre otherwysse  
but lest they shulde be called false in-  
terpeters of the lawe, they answered  
nothyng. But Chyist because he wold  
interprete thys lawe by another, that  
is to say: to shewe the Pharyses howe  
the lawe both of God and of mā doth  
extende it selfe, he questyoneth agayn.  
Is it not wyttē lykewysse. Deut. xxiij.  
Thou shalt not se the ore of thy bro-  
ther or shepe goyng astraye, and passe  
bye, but thou shalt bryng it agayne to  
thy brother, althoughe thy brother or  
neighbour be not heare of kynne, &

after Trinite. Po. ecci. viii.

yf thou knowest hym not, thou shalt  
brynge them into thyne house, and let  
them be wyth the vntyll thy brother  
seake them, and take them home a-  
gayne. Lyke wyse shall he do wyth his  
asse and bys ore. yf thou seyst thy bro-  
thers asse or ore fall in the waye, thou  
shalt not despyse it, but helpe it vp. &c.  
They holde theyr peace lyke wyse at  
these thynges and can make nole an-  
swere. As though he shoulde saye: do  
ye thys to your asses on the Sabbath  
daye? Why is not a man rather to be  
heled wythout any respecte of þe Sab-  
bath daye, wher as the Sabbath daye  
was ordeined for mans cause not man  
for the Sabbath daye. Then it is  
lawfull to heale on the Sabbath day,  
whych I do wythout all worke by my  
godly power.

Therefore Christ healed the man of  
the dropsye. As Christe dyd here wyth  
þe Sabbath daye, & suffered it to serue  
man. So we ought to do in all lawes

II iiii and

**Duthe. r. ff. Soudare**  
and statutes, and they be no farther to  
be kept then they serue to charite. But  
yf they p[ro]fite not to charite, they may  
be broken, whether they be the com-  
maundementes of God (whych yet ne-  
uer lyghtlye do vary w[ith] chary[ty]e yf  
they be ryghtelye vnderstande) or the  
doctrines and p[re]ceptes of men. And  
that is it that Ch[ri]st sayeth. Math. xii.  
I wyl haue mercey and not sacrifice  
that is to saye: In all thynges I re-  
quyre chary[ty]e, without which, al thynges  
be nothyng worth.

Last of all, where as the Lorde per-  
ceaued that þ[is] Pharyses alwayes toke  
th[em] the chiefe and hyghest places, when  
they were bydden to any banquet, he  
spake vnto th[em] a parable: When thou  
arte bydden. &c. Ch[ri]st wylleth by this  
parable þ[is] all men of whatsoeuer sort  
they be of, to be meke and lowly and þ[is]  
no man ought to extolle hym selfe vn-  
tyll that he be compelled by an ordy-  
nate power and set by a losse. But yf  
any

after Trinite. Jo. cclxix.

any man wyl do otherwyse (as the  
Pharyses do) he shalbe thyste downe  
to the lowest place as they be.

Then the summe and cōtent of this  
Gospell is, that charyte and necessitye  
rule all lawes and be aboue all mānes  
p̄ceptes and ordynances. Al maner  
of lawes muste nedes be dyrected and  
ruled by charyte, whycher excepte it be  
done, that lawe shalbe nothyng worthy  
yea although it were geuen of an An-  
gel frō heauen. Afterwarde the Lorde  
doth teach vs, howe we ought to meke  
and submytte our selues to other, that  
at laste we maye be exalted thozough  
Christe vnto euerlastyng lyfe. Amen.

The Epistle on the. xviij. Daye  
after Trinite.

i. Corin. i.



Brethren, I thanke my  
God alwayes on youre  
behalfe, for the grace of  
God yis geuen by Iesus Christe  
that

On the .xviii. Sondaye

that in all thynges ye are made  
ryche by hym, in all learnynge, &  
in all knowledge, euen as the te-  
stymony of Iesus Christ was co-  
fyrmed in you: so that ye are be-  
hynde in no gyfte, and wayte for  
the appearynge of oure Lorde Je-  
sus Christ whych shall strength  
you vnto the ende: & ye maye be  
blamelesse in þe day of our Lorde  
Iesus Christ.

**D**Aule geueth thanks to God &  
the Corynthyans haue recea-  
ued the grace of God, the doctryne of  
the Gospel, & the knowledge of Christ  
wyth the whych afterwarde was con-  
fyrmed the testymonye of Christ, that  
is to say: by þe meanes it was brought  
to passe, that they constantlye beleued  
in Christ.

They knowe Christe trulpe whych  
knowe in theyr harte the exceadynge  
mercy

after Trinite. Jo. cclxx.

mercy and grace of God, whyche hath bene shewed through Christ. They afterwarde wante nothyng in all aduersyte though the worlde threaten them neuer so cruell thynges, but in all patience they abyde the reuelation and cominge of our Lord Jesu Christ. And that is it that he promysed to the Apostles. I wyll not leaue you cōfortles, but I wyll be wth you vnto the ende of the worlde. Amen.

The Gospel on the. xviii. So-  
daye after Trinite.

Mat. xxi.

**T**he Pharyses wente vnto Jesus, and one of the whiche was a doctoure of the lawe, asked hym a questiō temp-tyngge hym, and sayenge: Master, whyche is the greate commaundement in the lawe? Jesus sayd vnto hym: Thou shalt loue  
thy

On the .xviii. Sondaye

thy Lorde God with al thy hert,  
wyth all thy soule, and wyth all  
thy mynde, thys is the fyrste and  
the greatest commaundement, &  
there is another lyke vnto thys.  
Thou shalt loue thy neygbboure  
as thy selfe. In these two com-  
maundementes hange al y<sup>e</sup> lawe  
and the prophetes. Whyle the  
Pharysyes were gathered togea-  
ther, Iesus asked them, sayinge:  
what thynke ye of Christ: whose  
sonne is he? They sayd vnto hym  
the sonne of Dauid. He sayd vn-  
to them: Howe then doth Dauid  
in the sprete call hym Lorde: say-  
enge: The Lorde sayde to my  
Lorde, sytte on my ryght hande,  
tyl I make thy enemyes thy fote  
stole. If Dauid called him Lord  
howe is he then hys sonne? And  
none of them could answere him  
agayne



agayne one word: neyther durst  
any man from that daye forth  
aske hym any mo questyons.

**W**hen that Christ had putte the  
Saduces to scylece, which be-  
leued not the resyngne agayne  
of the dead, by the scripture þe sayeth:  
I am the God of Abraham, the God  
of Isahac, the God of Jacob, not the  
God of them that dye, but the God of  
them that lyue. The Pharyses come  
together, of the whyche one a learned  
man and doctoꝝ of the lawe tempteth  
Christ, and sayeth: Master, whyche is  
the great commaundement in þe lawe?  
The people of the lawe alwayes que-  
styoneth of the lawe, & yet do they no-  
thyng of þe lawe. Which Christ forth  
wyt sheweth them, when he answered  
by the commaundementes. In these  
two commaundementes hange al the  
lawe and the prophetes. As though he  
shulde saye: He that hath these two, the  
loue

On the .xix. Sondaye

loue of God, and of hys neyghboure,  
he hath al thynges, and hath fulfylled  
the lawe, for all the lawe & all the pro-  
phetes, be dyrected & loke to these two,  
howe that God and oure neyghboure  
shulde be loued. When þe Iesus wpyth  
this answeare had stopped þe Pharysies  
mouthes he asked them such another  
lyke questio: Howe thinke ye of Christ  
whom ye truste to be your Messias to  
come, whose sonne is he: &c. They an-  
swered straye wayes: The sonne of  
Dauid, but because this answeare smel-  
led rather of the fleshe, then þe of sprete  
trustynge, þe is to saye: that he shulde  
come wpyth a greate worldye power, to  
delyuer them. Christ wpyeth þe awayne  
wpyth another questyon, sayeng: Howe  
is it that Dauid in sprete calleth hys  
sonne Lorde: For Dauid sayeth: The  
Lorde sayde to my Lorde, &c. Then ye  
Dauid call Christe Lorde, howe is he  
hys sonne: To thys also no man an-  
swereth any thyng. Then all mens  
tradytions

after Trinite. So. cclxxii.  
traditions must yelde to the worde of  
God, nor they can do nothyng agayn-  
st it in truth, but they muste submyt  
and obeye therunto at length. Chyiste  
is bothe God and man, the sonne and  
Lorde of Dauid. After the fleshe the  
sonne of Dauid, but after hys god-  
heade he was his Lorde. The same al-  
so wytnesseth Paule. Rom. i. called an  
Apostle of the sonne of God; whych  
was bozne to hym of the fede of Da-  
uid as touchyng the fleshe, but he was  
declared throughe the the sprete sonne  
of God. &c.

The Epistle on the. xix. Son-  
dape after Trinite.  
Ephe. iiii.

**B**rethren, be ye renued in  
the sprete of your myn-  
des, & put on y newe ma-  
whiche after the ymage  
of god is shaped in ryghteousnes  
and

On the xij. Samson.

**and true holynes. Therefore put**  
**a waile pence, and speaks every**  
**man truth vnto his neyghboure**  
**forasmuche as we are members**  
**one of another. Be angrie, but**  
**synne not; let not the Sunne go**  
**downe vpon your wrath, geue**  
**no place to the backbiter: let him**  
**that stole, stele nomore; but let**  
**hym rather labour with his ha-**  
**des some good thyng, that he**  
**may haue to geue vnto him that**  
**nedeth.**

**D**Aule wylleth all Chyisten men  
to put of the olde man, wher as  
his desyres are corrupte, and to be re-  
newed in mynde thzough the spzete, &  
put on the newe mā, whych was creat  
after the sympletyude of God, in the  
ryghteousnes and holynes of truthe.  
Then true Chyisten men be truely ho-  
ly and ryghteous, by the ryghteous-

*Some heere saye of beddes. It remembreth y<sup>e</sup>  
sayinge of this worde after Nab. Hamm. was a figure or  
letting up the voyce. It also a monycion & aduertise-  
ment to correct the thought. It mynde earnestly to geue  
meaning of the word vnto what it is added. Some will  
signifie perfectly or verely.*

after Trinite. Fo. cccxviii.

nes and holpnes of Christ whych freely is geuen them through theyr faith in Christ. And suche men alwayes speake the truthe, and speake not one thyng wyth theyr mouth and thynke another in theyr harte. They beleue, & speake the worde of God and Christ, euery man to hys neyghboure, & that because they be one anothers members, and therfore they oughte not to be angry, and yf it chasice to the be angrey, yet no place is to be geue to angre nor to þe desyre of vengeance, & let not the sunne go downe vpon your angre, for the wyathe of a man worketh not the ryghteousnes of God. Iaco. iii. For also ye ought not to beleue the deuell, least ye be ouercome of hym, whiche goeth aboute alwaye sekynge whō he maye deuoure. And worke ye w̄ your handes that thyng that is good. Many false Christen men wandre aboute ydle and slouthful, beyng a cōbersome burden to other, eatyng that other man  
mm labored

On the .xx. Sondaye  
labored for, whiche Paule calleth here  
thrift, & deuoyng that thyng & other  
men swette & labored for. These the A-  
postle couceileth to leaue & they had be-  
gonne, & to worke wyth theyr owne ha-  
des, & they maye agayne helpe other &  
haue nede. Let euery man nowe loke  
and consydre how he eateth his bread  
that he eateth not rather other mens  
bzeade then hys owne, which he doth &  
worketh not that thyng which is good  
but rather doth that which is agaynst  
God & his neyghboure, which no man  
nowe careth for, but & daye of & Lorde  
shall declare and open all thynges.

The Gospell on the .xix. Son-  
daye after Trinite.

Mathewe. ix.

**I**esus entred into & byppe  
& passed ouer and came in-  
to hys owne cytie, & behold  
they broughte vnto hym a man  
sycke of the palsey, lyinge in his  
bedde

bedde, & when Iesus sawe they  
sayth, he sayde to the syncke of the  
palley, Sonne, be of good cheare,  
thy synnes are forgynen the: and  
behold, certayne of the Scribes  
sayde in them selues, he blasphemeth.  
And whē Iesus sawe their  
thoughtes, he sayde: wherfore  
thinke you euell in your hartes?  
whether is easier to say: thy syn-  
nes are forgynen þ, or to say aryse  
& walke. That ye may knowe þ  
the sonne of man hath power to  
forgeue synnes in earth. Then  
said he vnto þ syncke of the palley  
aryse, take vp thy bed & go home  
to thy house. And he arose and de-  
parted to hys house, and when  
the people sawe it, they marua-  
led and glorified God which had  
geuen such power to men.

mm ii other



On the xij. Sondaye

**O**ther mens sayth offereth and  
p̄senteth synners, but a mans  
owne sayth is straytwayes requyred.  
Therefore sayeth Christ: Haue a good  
trust sonne. The worlde & the fleshe, by  
there wylsdomme iudge contrarpe to the  
Gospell, and forgeuenesse of synne  
through Christ is not beleued, whych  
is blasphemie. The outward myracles  
that be sene be tokens of the inward  
healyng and remysyon of synne, yet  
many agayne be deceaued as p̄ septe  
in the nyne lepers. We be sure that we  
haue remysyon of synne by p̄myse  
through Christ, because he is true, and  
of power for he is God. ii. Timothe. i.  
Therefore Christ came into the worlde  
to saue synners, that al that beleue  
in hym shalde not perishe, but  
shalde possesse and inheryte with  
hym euerlastyng  
lyfe.

¶ A M E N.

The

after Trinite

fo. cclxxv.

**T**he Epyſtle on the. xx. Son-  
day after Trinite.

Ephē. v.

**B**ethē take hede that ye  
walke circumspectly, not  
as ſoles, but as wyſe re-  
dempnyng the tyme, for the day-  
es are euyl. Wherefore be ye not  
vnwyſe, but vnderſtāde what y<sup>e</sup>  
wyl of y<sup>e</sup> Lorde is, & be not drōke  
with wine, wherein is exceſſe, but  
be fulſpelled wyth y<sup>e</sup> ſpīte, ſpea-  
kinge vnto your ſelues in pſal-  
mes & hymnes, & ſpirituall ſon-  
ges, ſinginge & makinge melody  
to y<sup>e</sup> Lord in your hartes, geuynge  
thākes alwayes, for all thynges  
in the name of oure Lorde Jeſus  
Chriſt to God y<sup>e</sup> father, ſubmyt-  
tyngē your ſelues one to another  
in the feare of God.

mmiii. Chriſtē

On the .xx. Sondaye

**O** Hysten me ought to walke wa-  
rely and wysely, & not after the  
maner of the Heathen in darknes, but  
in the lyght of the wisdom of God as  
men vnderstandynge what the wyl of  
the Lorde is, that they maye folowe  
hys wyl & not theyr owne. They must  
also redeme occasyon, that is to saye:  
seke out conuenient tyme to do good  
as much as they maye. Also they must  
study and occupy theyr myndes about  
thynges that longe to Chyste, that by  
euery occasio they may promote Chri-  
stes busynes and the worke of Godly-  
nes because the dayes be euell, that is  
to saye: not alonely full of persecution  
outwarde, but muche moze full of de-  
ceyte, and impediment of godlynes, &  
of preaschyng of the Gospel. For the  
deuell on euery syde goeth about to let  
the furtheraunce of the Gospel. Thus  
Paule here calleth the dayes euell, as  
ii. Tim. iii. He called the tymes perel-  
ous. Thus also in the scripture be cal-  
led

after Trinite.

fo. cclxxviii

led þ daves of health, the daves of per-  
dyction, the daves of wrath, &c. Not be-  
cause of the tymes which of God were  
made good, but because of the thynges  
which in those tymes do chaunce to cer-  
ten men. Therfoze because of these pe-  
relous tymes, be ye wylle as serpentes  
kepyng your heades safe, þ is to saye  
your fayth in Christ. For the which be  
ye sobze also, not drinke with wyne, for  
in that is all lust and wantonnes, lyke  
as ye se in all dronkarde, by whose  
craftes & entysementes all thynges be  
confounded & myngled together both  
humane and godlye, but in steade of  
wyne be ye rather fylled, with the holy  
goost, speakyng to your selues in psal-  
mes, & hymnes, and spiritual songes,  
which dronke men do not, nor geue no  
thanks for the wyne, & all good thyng-  
es in theyr hertes, yet thus it becom-  
meth you to geue thakes to God for al  
thynges in þ name of our Lorde Iesu  
Christ. For let a mā also amonge you  
mū till aununce

On the .xx. Sondag  
auaunce hym selfe, but be subiecte one  
to another in the feare of Christe, that  
lykewyse as Christe, where as he was  
highest, yet he submitted him selfe euē  
vnto hell, so lykewyse you, whosoever  
wylbe greatest let hym be leaste. And y  
in the feare of Christe trulye, and in the  
spete & not superstyciouslye. So that  
the members agrye well in the bodge  
whose head is Christ.

The Gospell on the .xx. Son-  
dage after Trinite.

Mathew. xxii.

**I**esus sayde vnto his disci-  
ples: The kyngdome of  
heauē is lyke to a certaine  
kinge whych maryed hys sonne,  
and sent forth hys seruauntes to  
call the that were bydden to the  
weddyng, and they wolde not  
come. Agayne he sette forth other  
seruauntes sayinge: Tell them  
which

after Trinite.

No. ccc. lxxviii.

which are byddē: beholde I haue  
prepared my dyner, my oxen and  
my fatlynge are kyled, and all  
thynges are redy, come to þe ma-  
riage. They made lyte of it, and  
wente theyr wayes: one to his  
farme place, another aboute his  
marchandise, the remnaūte toke  
his seruautes, & intreated them  
vngodly and flew them. When  
the kyng herde þe, he was wroth,  
& sente forth his warryours and  
destroyed those murtherers and  
burnte vp their Cytie. The sayd  
he to his seruaūtes: the wedding  
was prepared, but they whyche  
were byddē therto, were not wor-  
thy. Go ye therfore out into the  
hygh wayes, and as many as ye  
finde, byd the vnto the marriage.  
The seruautes wente out into  
the hygh wayes, and gathered  
to-

On the .xx. Sondag

together as many as they could  
fynde both good and badde, and  
the weddyng was furnyshed w  
gestes. The kynge came into by  
lite bys gestes, and spyed there  
a man whych had not on his wed  
dyng garment, and sayde vnto  
him. Frende, howe comeste thou  
in hyther, and hast not on a wed  
dyng garment? And he was euē  
spechelesse. Then sayde the king  
to his mynisters. Take & bynde  
hym hande & fote, and cast him in  
to vtter darkenes. There shalbe  
weppynge, & gnasshynge of teeth,  
for manye are called, and fewe  
are chosen.

**T**his gospel setteth forth to vs a  
parable of maryage, wherfore  
it is otherwysse to be vnderstande then  
the wordes doeth sounde. The kynge  
whych maketh this maryage is oure  
heavenly



heavenly father, the bydegrome oure  
Lorde Iesus Chyist, the spouse of the  
church of Chyist, we & al the cōpany of  
men þ̄ beleue. God sendeth forth hys  
seruañtes to bydde men to þ̄ marpage  
fyrst the prophetes, theyr parte was to  
preache sayth in our saupoure Iesus  
Chyist þ̄ was to come. But the Jewes  
wolde not come, for they refused to  
heare thē. Secōdly he sendeth forth o-  
ther seruañtes, þ̄ bydegrome himselve  
the Apostles & martyrs, whiche shulde  
call thē agayne, after the passyō of our  
saupoure Chyist, & that they shuld say  
to the gastes. Lo my dynner is ready  
myne oren & my fatynge are layne,  
come your waye to the marpage. But  
they all profyted nothyng, therfore  
Chyist sayeth to the Jewes this sym-  
lytude þ̄ he myght þ̄ better imprent in  
their mindes þ̄ it was of obstynate ma-  
lyce þ̄ they be put a backe frō the sal-  
uation, that the Gospell doth teache &  
that the heathen people haue the place  
þ̄ they made them selues vnworthy of.

On the xx. & ondaye

For no man was excluded from the kyngdome of God, but thys honoure was geuen to the people of the Jewes that they were fyrste called, and gently called, not to beare heuy burthens nor to be accuyped in any vyle busynes, but to a maryage, that is to say: to honoure, to depnty fare, and to the lybertye of the Gospel, and that they were alonely called by the prophete Jhon, & Chyste, but that also after hys death they were called by the Apostles, and that the preachers of the Gospel shuld not befoze turne them vnto the heathen people vntyl amōgest they; owne they were mocked and stoned & put to much payne. In so much they could impute to no man, that they were afterwarde punished wyth so many calamytes, whych so often despyes the good wyl of God frelye offered them, and it foloweth.

But they when they were bydde refused to come to the maryage & wente they;

after Trinite.

So. ccc. rrr.

they; waue, one to his fearme. &c. Here  
Christe sheweth thre impedymentes,  
whych let vs that we can not come to  
the Gospel. The fyrst is, worldly wor-  
shyppe wythstandeth that we can not  
geue oure selues wholy to Christ, nor  
can not beleue in hym, fearyng to suf-  
fer shame and reynoue, nor truste we þ  
God wyll kepe vs from shame, and þ  
he can defende oure good name and  
honestye.

Other go vnto they; marchandise,  
that is to saye: in harte they be geuen  
to coueteousnesse, & to the loue of the  
transytoye thynges of thys worlde,  
whych yf they shulde stycke to þ word  
they feare they shulde dye and peryshe  
for hunger, and truste not that God is  
able to feade them. These men be so  
mad in them selues that they preferre  
the maner of cures of these transytoy  
thynges (vyle and fylty) before so good  
a feast and banquet.

But the thyrd and worst of all ad-  
deth

On the .xxi. Sondaye

Death tyranny, murther & theft to theyr  
Ingratytude and vnthankfulnes.

These be the proude, wylse, prudent, &  
hyghe spretes, whyche do not alonelye  
byldayne and despise, but also flee and  
kylle to conserue and kepe theyr name,  
honoure and fame, that they maye be  
of some reputation in þe worlde. At last  
they much rebuked and reuyled & also  
slue the kynges seruauntes, which cal  
led the ones, oꝛ thwylse to so greate ho  
noure. These were the Pharyses and  
Scribes which put both Christ & hys  
Apostles to death, lyke wylse as they  
had slayne theyr parētes & progenyto  
res befoze them the Prophetes. This  
done when the kynge harde it, he was  
exceedyngly angrye, & settynge asyde  
all gentylnes and softenes, he turned  
hym selfe to extreme regoure, and ha  
stynes and sent his men of warre & de  
stroyed those murtherers, yet not con  
tent with thys, but also set theyr cytie  
on fyre. These thynges sayde Iesus  
Mewynge

after Trinite.

Ma. cccc. xxi.

Therwinge to the afoze closelye, the destruction of Iherusalē, whiche was done by the Romaynes, whose Emperours Titus & Vespasian burnt by Iherusalem by þ grounde, sygnifyenge vnto the moreouer þ the gentyles al aboute the worlde shulde be called to þ gospel as they þ were better then the Jewes.

Therfoze the kynge sayeth to hys seruauntes : The maryage feast was made ready, but because they þ were called, Thewed the selues vnwozthy of thys feast, whyche yet to them was chesely pprepared, go poure wapes all about into the stretes & hyghe wapes and without any choyse whomsoeuer ye fynde woꝝthy, & vnwoꝝthy, weake, maymed, blynde, halt, cal the to þ maryage feast, tyll my house be full. The seruauntes wēt forth, & gathered together a multitude of al soꝝtes, whersoever they coulde get the, & þ feast house was ful of gastes. When þ Jewes nothyng at al wolde knowe of Christ, & when

On the .xx. Sondaye.

Whē he was put to death, lyke wyse as the prophetes were before him, & from that tyme hitherto, they wold not wyt saue in no wyse to heare the worde of God, the Apostles wente forth to the Gentyles, and from the coastes of the worlde they gathered together in one a church to Christe, in the whiche be both good and badde.

After this cometh in the kyng to see his gestes lyt at meate. &c. Then Iesus because he had before shewed to the Iewes shulde haue greate punishment, whiche so often troubled the Apostles that called them, and at laste shewe the, he sheweth also that greate punishment abyde them which ones haue professed a Christen lyfe and retorne agayne vnto the fylthy of theyr olde conuersacyon and luyng, as a dogge that returneth agayne to his boimet. And these be they that are not here clothed in the maryage garment. Therefore sayeth the kyng: frynde why

after Trinite. Ro. cclxxx.

why comest thou hyther and haste not  
on the maypage garment: At the wyche  
he was ashamed & held his peace. The  
maypage garment is fayth in Chyyst,  
whom we take vpon vs, as the apostle  
sayth: Take vpon you oure Lorde Je  
sus. Then he that is not clothed wpyth  
thys garment at the laste daye, shalbe  
caste forth into outwarde darkenes.  
And there shalbe wout doubte a great  
company of these accorpyng to y<sup>e</sup> say-  
enge of Chyriste: Many are called, but  
fewe are chosen. All men are frely cal-  
led, but ther are none chosen but sothe  
as when they be called doo obeye, and  
shewe forth goddes goodnes towarde  
them, perseueryng in the study of chris-  
ten luyng.

Of callynge and pzedestynacyon  
reade. Rom. viii. lobe thou in y<sup>e</sup> meane  
tyme, what maner of men these be that  
reioyse in beynge called chyristyan mē,  
thynke besyde that to haue nede of no  
thyng. They deceaue them selues, not  
in regardynge



On the .xx. Sondag  
regardynge þe callynge is not ynough  
excepte also they beynge elect be iustify-  
fied through Christ. Unto callynge is  
requyred obedyence to þe caller to Gewe  
both wyth handes and fete, þe is to say:  
wyth the woꝝkes of fayth & mynistertio  
of the Gospell his fayth in Christe, els  
he is not electe and chosen. Therfore  
callynge is a bayne reioysynge except  
also election dothe folowe, whyche is  
playnelye knowne thozoughe the true  
woꝝkes of fayth, as ye haue them. Ga-  
la. v. Besydefoꝝth of Christ the byde-  
grome, and the church hys spouse  
reade. Ephe. v. Howe Christe  
so loued her, that he gaue  
his lyfe at laste foꝝ  
her. &c.

The Epylle on the .xxi. Son-  
day after Trinite.  
Ephe. vi.

My



Ye brethren, be stronge in  
the Lorde & in the power  
of hys myght, put on the  
armoure of God, that ye maye  
stande stedfast agaynst the cra-  
fte assaults, of y<sup>e</sup> deuell. For we  
wraastle not agaynst fleche and  
bloude, but agaynst rule, against  
power, and agaynst worldly ru-  
lers, gouerners of the darknes of  
thys worlde, agaynst spyrytual  
wyckednes for heauely thynges.  
For thys cause take vnto you y<sup>e</sup>  
armoure of God, that ye may be  
able to resiste in the euell daye,  
and to stande perfecte in al thyn-  
ges. Stande therfore, and poure  
loynes gyrd aboute with ver-  
tie haupnge on the brest plate of  
righteousnesse, and shodde wyth  
shoes prepared for the Gospell  
of peace: aboue al take to you the  
nn ii shylde

On the .xii. Sondaie

shoulde of faythe, wherwyth ye may quenche all the fyre dartes of the wycked, and take the helmet of saluation and the sweard of the sprete, whych is the worde of God.

**T**he Apostle monyeth vs dylygently that we lye not after we be iustified as though we thought oure selues sure and in safete, because our enemyes be not vysyble, and may be sene, but be inuisyble, and myghty, whiche do inuade our saluation bothe with pryue watche and open warre. Sayncte Peter sayeth a lyke thyng. i. Pet. v. Brethren be sobre, for your aduersarye the deuell goeth aboute as a rorynge lyon. &c.

Resystēce can not be made agaynst these wyth mans power, wher as they be no men, then we haue nede of other maner of armure then mans armure agaynst p<sup>r</sup> assaultes and tēptatiōs of these

these enemyes, of spiritual strength  
of the holy goost. Therfore stand, say-  
eth Paule (with wordes chynalry) not  
clothed with harnes of plate or steale,  
but haupnge youre lornes gyde vp,  
wyth the gyde of truthe, where as al  
thynges of the deuell be false & lyeng.  
wherfore they shalbe put backe, out of  
hande wyth the very truthe whych is  
Christ and his worde. Stand therfore  
turne not your backes, for a mā muste  
perseuer in this batell, if he desyre the  
vyctorye, and the rewarde dewe to the  
same, that is euerlastyng lyfe. Christ  
lykewyse monyeth hys dyscyples.  
Luke. xii. Whe he sayeth: let your lorn-  
nes be gyde vp, & se that ye haue your  
lantonnes burnyng in your handes.  
Burnyng he sayeth, whych haue suf-  
fycient oyle, to carye the Lorde, leaste  
whyle they be goyng their lampes go  
out, as it chaunced to the fyue folpse  
byrgens, whiche goyng to mete the  
Lorde wyth theyr lampes wythoute  
niii iii oyle

On the .xxi. Sondaye  
oyle not burnyng, and therfore they be  
excluded of the Lorde. Mat. xxv.

And be cladde wyth the brest-  
plate of ryghteousnes.

They that stande in warre haue no  
nede of harnes behynde, but they that  
wyl flye, harnes them selues rounde  
about, that they maye the moze surely  
escape perels, but good souldyers fight  
face to face. Thus ought Christen to  
do, fencyng they? brest wyth the brest  
plate of ryghteousnes whyche God a-  
loweth, that desy?eth and is ready har-  
tely to yelde our Lord God that is his  
that is to saye: all that we haue, & is in  
our power to deale equally wyth oure  
neyghboure.

And let Christen mē be thodde  
alwayes ready to y? preachyng  
of the Gospel, haupnge y? buck-  
lare of fayth in they? hādes, wher  
wyth they may beate all the fyve dar-  
tes of their wicked enemy. Fayth ouer-  
commeth

commeth, saynt Ihon sayth.

And the helmet of saluatyon  
vpon your heade.

Chyist in þe gospel of Mathewe, wyl  
haue his discyples wyse. Be ye wyse  
(sayth he) as serpētes. To couer þe head  
is to kepe fayth, lest þe it whiche is the  
head, & the perfectiō of Chyistē men, be  
hurte. Therfore let the haue the worde  
of God, & Chyiste in theyr handes, the  
swearde þe cutteth on euery syde þe they  
may kyl him w the scrypture & promy  
ses of God, as Chyist dyd to the tēpter  
in the wylernes. Therfore he must be  
strōgly resisted w fayth which leaneth  
to þe promyses of God. i. Pet. v. Thus  
the wepons of Chyisten mē be not car  
nal, for they walke not after the fleshe  
but spyritual, where as they lyue after  
the sprete, for this sayth S. Paule. ii.  
Coz. x. þe wepōs of our cheualry, be not  
carnal, but myghty throug God, to þe  
destructiō of strōge holdes, destroyēg  
counsels, & al presumptiō agaynst the  
in iiii knowledge

On the. xxi. Sondag  
knowledge of God. &c. These weapons  
were prefigured vnto vs in þe eatynge  
of the paschall labe. Exo. xii. Thus ye  
shal eat the lambe: gyde your loynes  
and haue hose and shoes, on your fete  
holdynge a staffe in your handes, and  
eat quykely. Thys gyddell Esay af-  
terwarde dyd interpzete in Chyist & al  
his. Ryghteousnes shalbe the gyddell  
of hys loynes, and fapth shal gyde  
bp his raynes. Now he that wyl haue  
the vyctorye, let hym be fenced wyth  
weapons, for he that wanteth them, al-  
though he be as stronge as þe Adamāt  
stone, he shalbe ouercome, where as  
there be no other weapons but these  
that can kyll our aduersarye.

¶ The Gospell on the. xxi. Son-  
dage after Trinite.

Ihon. iiii.

**T**here was a certayne ru-  
ler whose sōne was spyke  
at Caphernaū, as he herd  
that



that Iesus was come oute of  
Jewye into Galyle, he went vn  
to hym, and besought hym that  
he wolde descende, and heale hys  
sonne, for he was euen readye to  
dye. Then sayd Iesus vnto hym  
excepte ye se sygnes and wōders  
ye beleue not. The ruler sayd vn  
to hym, sye come awaye oz euer  
that my chyldre dye. Iesus sayde  
vnto hym: go thy way thy sonne  
lyueth, and the man beleued the  
wordes that Iesus had spoken  
vnto hym, and wente hys waye.  
And anone as he wente on hys  
waye, hys seruauntes met hym  
& tolde hym, sayinge: Thy sonne  
lyueth. Then enquryed he of the  
the houre when he beganne to a-  
mende, and they sayde vnto him:  
Yesterdaye the seventh houre, &  
feuer lefte hym. And the father  
knewe

On the .xxi. Sondaye  
knew that it was the same houre  
when Iesus sayde vnto hym, thy  
sonne lyueth, and he beleued and  
all hys housholde.

**I**n thys Gospell two maner of  
faythes are set forth vnto vs.  
Fyrst a weake fayth, wherunto it p<sup>ro</sup>-  
fyteth, yf it cease not to p<sup>ra</sup>ye. Secōd-  
ly a stronge fayth, because thys greate  
man at laste beleued w<sup>yth</sup> al hys hous-  
holde. Thys greate man and offycer  
of kynge Herode, in the cytie of Caper-  
naū, hauynge a sonne sycke of y<sup>e</sup> ague  
lyke to dye, when he hard of the good  
fame of Ch<sup>ri</sup>st y<sup>e</sup> he dyd heale frely all  
dysseases, and y<sup>e</sup> he came agayne nowe  
frō Jewry into Galile, wher as Caper-  
naū was: He came vnto hym w<sup>th</sup> this  
maner of trust: yf he helpe other, he wil  
not denye me his helpe, & therfore desy-  
red hym to come downe and helpe hys  
sonne. He had a fayth but it was weake  
for he was so dysconforted w<sup>yth</sup> the  
Sharpe

Marpe ſayenge of Chriſt: Except ye  
ſe ſygnes & myracles. &c. That he  
ſayeth forthwyth: Lorde yf thou com-  
meſt not by ſtrayte, my ſonne ſhal dye  
for he was at the poynte of death whē  
I came from hym.

Thys great man thought ꝑ Chriſt  
could not helpe ſyckenes and dyſeaſe,  
but by his corperal preſence, but Chriſt  
becauſe he ſhulde mynſter vnto thys  
man an occaſyon of ſtronge fayth, ꝑ is  
to ſaye: that he coulde do moze by hys  
godly preſence then he coulde do by  
the preſence of his nature, that he had  
take of mā: ſtrayte wayes he ſayeth to  
hys father. Go thy waye thy ſōne  
lyueth. yf Chriſt ſtrayte at the begyn-  
nyng had spokē to him theſe wordes,  
he coulde not haue beleued them. But  
nowe he beleueth & this word ſynketh  
in his hart, & cauſeth him to haue ano-  
ther fayth, ꝑ he becōmeth a perfect mā  
Thus at the greater tēptations he my-  
nſtreth vnto him moze aboundaunte  
ſtrength.

On the .xli. Sondaie  
Strength. For nowe he is constrainned  
to dye nye, to that whiche he seyth  
not. For befoze he beleued not þ Chyist  
was so ströge, that he coulde heale his  
sonne, yf he nether sawe hym noz were  
pzeent with him. This is nowe a per-  
fpyght and stronge fayth.

These maner of thynges the harte  
can beleue, that it nether seyth noz per-  
ceaueth, agaynst both all wytte & rea-  
son, and begynne to cleaue alonely to  
the worde of God. Nothyng appeareth  
noz it hath no helpe, but þ it beleueth  
therfoze saythe is a confydence of a  
thyng that is to be trusted for. Heb. xi  
Then this great man beleueth þ woꝝ-  
des of Chyist, & goeth hys waye home.  
In the meane whyle hys seruauntes  
mette him, sayenge: thy sonne lyueth.  
Of whome he asketh the houre when  
he recouered, whyche when he perceau-  
ed that it agreed with the houre whē  
Chyist spoke those woꝝdes, he beleued  
with al his household. He toke so great  
profyte

after Trinite.

fo. cclxxxiiij.

profyte & encrease in his fayth & not al  
onely fro a lowe state of fayth he cam  
to an hyer, but also he broughte other  
to fayth. Trulye he had an effectuall  
fayth, which was not ydle & slouthfull  
in harte wythin (as many haue now  
adayes fayth only in wordes) but also  
broke forth the outwardlye that whoso-  
uer were in hys house muste nedes be  
kyndled and quychened vnto faythe.  
For this is the very nature of fayth, &  
it wyl drawe other vnto it, breake out  
and procede forth into woorkes of cha-  
rite. Therfore doth the Apostles praye  
so ofte that fayth may be encreased in  
them.

Fayth is equal, and all one in al me  
yet in some it is more proued then in  
other. Although fayth hath abundan-  
tly Christ, & all good thynges through  
hym, yet it muste be continually tryed  
and exercised, that a man maye be cer-  
ten of it and kepe that precyous trea-  
sure. As there is no other thyng to  
be

On the .xxi. Sondaye  
be loked for of vs, so cheselye as sayth  
which worketh through charyte, so al-  
so there is nothyng to be cared for of  
vs, but it alone, that it maye encrease  
and be made stronger. Therfore it is  
not ynough yf thou begynnest to be-  
leue, but much more thou must do thy  
dplygence, that saythe maye perseuer  
ströge, or els it decayeth anone. Wher-  
fore thou must take hede that the trea-  
sure which thou hast gotten, be conty-  
nually kept and not loste. Therfore, I  
praye God encrease our weake sayth  
with this great mä, that we beleupnge  
the wordes of Christ at þ last we maye  
come vnto the euerlastyng restyng  
place in heauen, whych God graunte  
vs that is blessed aboue all thynges.  
Amen.

The Epytyle on the .xxii. Son-  
daye after Trynite.

Philyp. i.

Brethren

after Trinite.

No. cclxxxviii.

**B**rethren, we trust in our  
Lorde Jesus Christ, that  
he whiche began a good  
+ worke in you shall perfourme  
it vntyll þe daye of Jesus Christ,  
as it becommeth me to iudge of  
you all, because I haue you in  
my harte, and haue you also eue-  
ry one companions of grace wpth  
me in my bondes as I defende, &  
stablyshe the gospel. God bereth  
me recorde howe greatlye I lōge  
after you all, from the very hart  
roote in Jesus Christ. And thys  
I praye that youre loue may en-  
crease more and more in know-  
ledge, and in all felpnge, that ye  
myght accept thynges moost ex-  
cellente, that ye myght be pure &  
such as shulde hurt no mans con-  
science, vntyll the daye of Christ  
fylled with the frutes of ryghte-  
ousnes



On the. xxiij. Sondaye.

ousnes, whyche frutes come by  
Jesus Christ, vnto the glory and  
laude of God.

**I**t is so farre þ any thyng shuld  
be geuen to our fre wyll, to oure  
strength, and to our counsell in þ mat  
ter of oure saluacion, that thou canste  
not euen so much as begynne a thyng  
that is good, except God geue þ grace  
for he is Alpha and Omega, that is  
to saye: the begynnynge and ende of al  
good thynges. Fayth of a truee is a  
good worke, and so is charyte and the  
resydewe þ sprynge of the same, which  
are all the gyftes of God. Gala. v. In  
thys worke thou muste perseuer vnto  
the day of Christ, for except thou doest  
perseuer, thou shalt not come to þ ende  
Betwyxe the begynnynge & the ende  
thou shalt perceaue howe necessarye  
Christe is vnto the, for excepte he were  
the herdsman of the synple and folthe  
shepe, who were able to stāde amōgest  
so

so many chaunces, amongst so many temptations, bothe of mynde and body: But in all these the Lorde doth bytette oure fete that we stumbe not. Psal. cxxvi.

Furthermoze Paule setteth forth vnto vs here, the paterne of a true herde man, because he is ready after the maner of Christe, to leoparde his lyfe for his shepe, lyke a lounge shepherde, & that in bondes, not with any maner of carnall affection, but with a Christen mynde & zeale in the tender mercy of Iesu. In this charyte he wylleth also the Philyppanyans and all Christen people to encrease, and therfore he sayeth: I praye you that your charite may moze and moze encrease. &c.

He wyl that charyte of one to another shulde be encreased amongst vs but in all knowledge, that is to saye in fayth & knowledge of Christ, & we be gynnne to take those woikes for ryghte busnes, therfore we must go forward

On the. xxi. Sondag  
from sayth to sayth, & we maye knowe  
in all thynges what is the wyl of God  
Through the whych we pure & cleane  
at last maye wayte for þe daye of Christ  
vnto euerlastynge gloze to hym and  
hys father. Amen.

The Gospel on the. xxii. Son-  
dage after Trinite.  
Math. xviii.

**I**esus put forth a symple-  
tude vnto his disciples say-  
enge: The kyngdō of hea-  
uen is lykened vnto a certayne  
kyng, whych wolde take accōp-  
tes of hys seruauntes. And when  
he had begonne to reke, one was  
brought vnto him, which ought  
hym ten thousand talentes. But  
when he had nought to paye, the  
Lorde commaunded hym to be  
solde

folde, and hys wife, and his chyl-  
 dzen, and all that he had, & pay-  
 ment to be made. The seruaunte  
 fell downe, and besought hym  
 sayenge: *Syr geue me respyte,*  
 and *I wyll paye it euery wyte.*  
 Then had the Lorde pytie on the  
 seruaunte, and lowed hym, and  
 forgaue hym the det. The same  
 seruaunt wente oute and founde  
 one of hys felowes which ought  
 him an hundred pence, and layde  
 handes on hym, and toke him by  
 the throte, sayeng: *Paye me that*  
*thou owest me,* and hys felowe  
 fell downe & besought hym, say-  
 eng: *Haue pacyence with me,* &  
*I wyll paye the all.* And he wold  
 not, but went and cast hym into  
 pzelon, tyll he shoulde paye the  
 dette. When hys other felowes  
 sawe what was done, they were  
 so n very

On the xxiij. Sondaye

very sorow, and came and tolde to  
theyr Lorde all þat had happened.  
Then his Lorde called hym, and  
sayd vnto him: Deuel seruaunt,  
I forgaue þe al thy det, because þe  
prayedst me, was it not mete al-  
also, þe thou shuldest haue cōpas-  
sion on thy felowe, euen as I had  
pytie on the: and bys Lorde was  
wroth and deliuered hym to the  
paylers, tyll he shulde paye al þat  
was due vnto him. So lyke wyse  
shall my heauenly father do vnto  
you, yf ye wyll not forgeue  
wyth all your hartes, eche one to  
his brother theyr trespasses.

**A**riste answereth thys parable,  
to the wordes of Peter: Lorde,  
howe ofte shall I forgeue my brother  
his faute, is it ynough that I forgeue  
hym seuen tymes? And he sayth: I saye  
not seuen tymes, but seuentye tymes  
seuen

seuen tymes. Peter sheweth for the the  
nōbre of seuen, as an exceeding great  
nōbre, wher as Iesus before had made  
mentio alonely but of thye correctiōs.  
Then Christ sheweth that it becometh  
vs to be verie readye to forgiue suche  
thynges as are comytted agaynst vs.  
I saye not sayth he, þ thou oughtest to  
forgiue but seuen offences but seuen  
and seuen offences, sygnifyenge that  
there is no nombre to be appoynted of  
Christian forgiuenes, but as often as  
he repenteth him þ hath offended þ, so  
oft times oughtest thou to hart to for-  
giue hym his trespasse, fully takynge  
ought of a Christe māns harte al desyre  
of vengeance, after þ example of our  
heauenly father. To him enery one of  
vs is greatly in dette, yet we owe hym  
euen our lyues, for as muche as there  
is none of vs but offende hym, & that  
dayly. Men also trespasse agaynst me,  
but the offences be farre lesse. Excepte  
that eche man forgiue his brother the  
oo ill small

On the .xiiij. Sondaye  
small offences comytted agaynst the,  
ye & that with all theyr hartes: your  
heauenly father wyl not alonely for-  
geue the greater comytted agaynst  
hym, but also those that he hath forge-  
uen he wyl reuoke, & call the agayne.

Let vs therfore be merciful, as our  
heauenly father is mercifull whyche  
suffereth his sonne to ryle both vpon  
euell & good. Let vs not cōdēpne, & we  
be not cōdempned. Forgeue ye and ye  
shal be forgeuē. &c. Luke. xvi. Here we  
ought to be well aduysed & we praye  
not rather agaynst our selues then w  
our selues: Forgeue vs our trespasses  
as we forgeue the & trespass agaynst  
vs. yf we wyl not forgeue our brethre  
the small fautes & they do agaynst vs,  
God wyl not forgeue vs our greater  
fautes that we trespass agaynst hym.

Let Chyristen men therfore put out  
of theyr myndes al hatred and malice  
and God shal forgeue vs through his  
mercy all offences, be they neuer so  
griuous



after Trinite. So. ecclesi.  
griuous. But he that wyll nothyng  
forgeue in this p̄sent lyfe, to hym al-  
so shal nothyng be forgeuen in þe lyfe  
to come, but he shalbe deliuered to be  
tormented wythout ende.

The Epistle on the. xxiii. Son-  
daye after Trinite.

Philip. iii.



Brethren folowe ye me, &  
loke on the which walke  
euen so, as ye haue vs for  
an example, for many walke (of  
whome I haue tolde you often,  
and now tell you weppynge) that  
they are the enemies of the crosse  
of Christ, whose ende is dampna-  
cyon, whose God is theyr bellye,  
& whose gloze is to their shame,  
whyche are worldly mynded, but  
oure conuersacyon is in heauen,  
from whence we loke for the sau-  
our euen the Lord Jesus Christ  
whyche

On the first Sonday  
which shal chaunge into another  
fashyon our vyle bodies, & they  
maye be fashyoned lyke vnto his  
glozyous body, accordyng to the  
workyng wherby he is able to  
subdue al thinges vnto him selfe  
in Christ Iesu our Lorde.

**T**he Apostle sayeth in another  
place. Be ye my folowers as I  
am the folower of Christ. i. Cor. xi. Fo-  
lowe me in þ, whych I folowe Christe.  
Folowe therfore not myne, but þ doc-  
tryne and waye of Christ, & me in that  
I do folowe the steppes of Christ. And  
them ye may examyne after þ patrone  
set forth afore you. And sheweth after  
why they oughte so to be examyned.  
For many do walke as I haue sayde  
otherwhere often tymes, and now I  
saye agayne wepyng, the enemyes of  
Christes crosse. The false Christe men  
haue mingled the selues (which be but  
darnell) wyth the good me (which be þ  
true

true wheate ) not for thys cause þ they  
shuld glorify the crosse of Christ, but  
rather þ they shoulde make it of none  
effecte, lettynge by the lawe & workes,  
as though euerlastynge lyfe were in  
them wythout Christ. Therefore suche  
maner of men be worthely called here  
of Paule, the enemyes of the crosse of  
Christ, that is to saye: of the doctryne  
whych byngeth þ crosse, because they  
take awaye from Christe the felycyte,  
whych he yet througth sayth in hym can  
geue to me. They shal haue a dewe re-  
warde & ende of their preachynge, þ is  
to saye: death & euerlastynge dāpnatiō  
for they haue done al thynges for their  
god they? bellies sake, & not for Chi-  
stes sake, or to þ profyte of they? neygh-  
boutes. But alonelye to thys purpose  
for to haue prayse of men, thefore such  
glozy shalbe turned to shame, because  
they care al for earthly thynges. Ther-  
fore cursed are þ bones that go aboute  
to please men. And he can not be the  
seruaunt

On the xliij. Sundaye

Servant of God whiche is accepte to  
men. Gala. i. A pke wylle doeth Daule  
mony the the Romaynes. Rom. xvi. I  
praye you b:ethzen sayeth he that ye  
marke them that make dyssencpō and  
geue occaspon of offence and sclander  
contrary to the doctryne that ye haue  
learned, & withd:awe your selues frō  
thē. For these maner of men serue not  
Ch:ist the Lorde, but they: belye, and  
through swete wordes, & fayre speache  
they deceaue the hartes of innocentes,  
therfore they: earthly glo:ye shalbe tur  
ned into everlastynge shame.

But you that folowe me, care not  
for earthly thynges, but rather for hea  
uenly, that is to saye: whych be in hea  
uen, Ch:ist and his father, with whom  
is the conuersation & comen wealth of  
all true beleuers. From whom at laste  
shall come our iudge Iesus Ch:ist, to  
fashyon oure bodyes agayne into bo  
dyes of his clearenes & bewty. Whych  
I praye God maye be very shortly in  
sppte

after Trinite. fo. cccciii.  
spite of the wicked worlde. Amen.  
The Gospell on the. xxii. So-  
daye after Trinite.

Mat. xxii.

**T**he Pharysyes wente and  
toke counsell howe they  
myght tangle Chryst Je-  
sus in his wordes, and sente vnto  
hym theyr discyples with hero-  
des seruauntes, sayinge: master  
we know that thou art true: and  
that thou teachest the waye of  
God truly, neither carest for any  
man: for thou consydrest not ma-  
nes estate: Tel vs therfore, how  
thynkest thou? Is it lawfull to  
gyue tribute vnto Cesar or not?  
Jesus perceyued their wplynesse  
and sayd: Why tempte ye me ye  
ypocrytes? Let me se the try-  
bute moneye. And they toke hym  
a peny. And he sayde vnto them:  
Whose

On the xxiij. Sondaye

Whose ymage is this superscrip-  
cion: They sayde vnto hym: Ce-  
sars. Then sayde he vnto them:  
Geue therfore to Cesar, & whych  
is Cesar, & geue vnto God, that  
whych is Goddes.

**T**he fleshe seeketh alwaye carnal  
delyueraunce through Christ.  
So these men wayted that they shulde  
haue bene delyuered by the bande of  
Messias, from the bondage of Rome.  
Christ had spokē many parables, by  
which he thought to haue brought the  
Pharisees and Scribes to repentaunce,  
but they when they perceaued & they  
were straitly checked, were so lytle mo-  
ued to repentaunce, & nowe they thought  
nothyng in theyr myndes, but to sle  
Christ. So great a myschefe is enuy &  
ambityon. They had wyll to comytte  
murther, but they had no conuenient  
tyme. They feared not God the moost  
sure and sharpe auenger of suche syn-  
nes,

after Trinite. Fo. cccc.

nes, but the people, & there shuld be no  
trouble amongst them. Therefore they  
thought it best to go another waye to  
worke, & to handle the matter so craftly  
& the enuy & malice of & dead mought  
be deriued vnto the Emperoure & his  
offycers. And thus takynge counsell a-  
mongest them, it pleased the that Je-  
sus shulde be taken in hys answer to  
a questyon, that was moued by prync  
messengers, and so be in daunger to &  
rulers, that by them he shuld be slayne  
as a traytoure and aucthor of sedytio,  
the thyng nothyng longe to the  
Pharyses. This was theyr maner of  
deuise. kynge Herode Antipaters  
sonne was in offyce for & collectio of &  
Emperours tribute. And in this mat-  
ter all mens mynds was not one. For  
it seemed an vncomely thinge to some  
that & holy people of God shulde paye  
trybute to heathen princes. And in this  
mynde were they & were on the Phary-  
ses part. Agayne there were some that  
sauored



On the xxiij. Sondaye  
favoured the Emperour & sayde, that it  
was meate to paye trybute to þe Empe-  
roure. And the holders & defenders of  
this oppniõ were called Herodians be-  
cause Herode was offycer to gather þe  
Emperours tribute. Ther were also a  
lytel befoze, one called Thendas & an-  
other Judas whiche because they dyd  
openly defende, þe the Jewes whyche  
were people dedycate to God ought  
not to paye trybute to any prophane &  
heathen pynce, were punyshed as se-  
ditionous persons. The Pharyses tru-  
sted þe Christ favourynge theyr religio  
and holynes rather then a prophane &  
wycked pynce, shuld after hys acusto-  
mable boldnes pronounce & geue sen-  
tence agaynst þe Herodyans þe trybute  
ought not to be payde to þe Emperour  
and that by the straitwayes shulde be  
made repozte to þe Emperoure, and he  
shulde suffer the punyshment, whyche  
Thendas & Judas suffred befoze: yf þe  
he dyd pronounce þe trybute shulde be  
payde

payde, then they wold fynd faulte with  
him, that he flattered wycked pynces  
and lytell fauoured Gods religyon.

They sende pzeuely therfore terten  
of they? dyscyples whiche wth saye  
speech shuld trappe hym in their nette  
the Herodians & a great company of  
people beyng present, & the matter  
shulde want no wytnes. And they say:  
Master we saye, & thou art true, and &  
thou teachest the waye of God in truth  
and carest for no man for thou regardest  
not the person of men. O & blynd-  
nes of ypocrytes, that they are not a-  
shamed of they? inconstancye, & they  
call Christ nowe master, whom befoze  
they sclaundered to haue the spere of  
Beelzebub, & nowe he teacheth & waye  
of God in truthe, whom befoze they o-  
penly called a deceiver, & blasphemour  
of god. Tel vs therfore, what thinkest  
& of & Emperours trybute, which the  
people of & Jewes paye vnto him, is it  
to be payde or no? & questiō was verry  
leopardous

On the xliiij. Sondaye.

leopreuous, but the wysdome of God  
knowe byngeth to naught and auoy-  
deth man deuyces. But Jesus that he  
shulde shewe him selfe þ they crafty de-  
uyce was not prey vnto hym he doth  
so teper his answer, þ he byndeth him  
selfe to neyther secte, neyther to þ scri-  
bes no; to the Herodians, but rather þ  
he shulde mony the the all, of þ thyng  
that longed moze vnto they; saluatiõ;  
that is to saye: þ they shoulde paye the  
tribute of Godlynes to God, which is  
the hyghest prince, a prince of al prin-  
ces. And he sayth. So hy do ye tepte me  
ye ypocrites: shewe me a peece of quene  
The Pharisees went aboute to trappe  
Christ i his wordes, but he agayn know-  
eth the throughe they; answeres. The  
they offered hym a penny, whiche had þ  
ymage and name of the Emperoure.  
And þ he shulde declare hym selfe þ he  
cam not to this purpose to geue lawes  
of these thynges which loged nothing  
to Godlynes and whiche for the tyme  
myght

might be rightly done. After this, lo-  
 kyng upon the queene as she was  
 went about heavenly thynges, he re-  
 garded these maner of tytles and yma-  
 ges, he asked the question what tytle  
 and ymage thys was: And thus was  
 made that it was y<sup>e</sup> Emperours. The  
 Iesus sayde: geue to the Emperours  
 therfore y<sup>e</sup> is Emperours; but thesely  
 geue to God that is Goddes. By these  
 wordes Christ wyl signifye that it no  
 thing hurteth godlines, yf that a man  
 that is dedicate to God payeth tribute  
 to an heathen prince, although he be  
 not bounde, hauing a mynde and wyl  
 rather to obeye, then prouoke chere  
 in that thyng, that maketh a man po-  
 cer, not vngodlye: orels yf he doo re-  
 quyre it that maketh vs vngodly, it is  
 not howe the emperours tribute but  
 y<sup>e</sup> deuils. For God must be more obey-  
 ed then men: reade of the power. Ma-  
 mano. p. 11. The

On the .xxiii. Sondaye  
The Byble on the .xxiii. So-  
daye after Trinite.  
Colossen. i.

**B**rethren, we cease not pray-  
inge for you & desirynge y-  
e might be fulfilled with  
the knowledge of his wyll in all  
wisdom & spiritual vnderstanding,  
y-ye myght walke worthy of the  
Lord in all thynges that please,  
beyng frutful in al good workes  
and encreasyng in y knowledge  
of God, strengthened w all myght  
through his gloriuous power, vn-  
to all pacience, and longe suffe-  
ryng w y hopefulness, in Iesus  
Christe oure Lord.

**T**he Collossians had harde the  
Gospel of Christ by Epaphras  
& not by Paule, but when that Paule  
herde that they receyued the worde of  
the Lord, he ceased not to praye for  
them

after Trinite. In. ecclesiis.  
them and to beseeche God, that they  
myght perseuer in all wysedom & spy-  
rituall prudence in all knowledge of  
wyl of God: that is to saye, that they  
myghte execute in deade that thyng  
whych they beleued in theyr myndes.

The their dewty is, which haue herd  
and alowed the Gospell to walke in  
the worlde as it becometh the seruau-  
tes of the Lorde, geuyng no man occa-  
sion of offence, but to fructifye and in-  
crease in all good workes, & daylye to  
encrease in the knowledge of God.

This knowlege of God as it is spiri-  
tual & not of me, so also þe sprete of god  
stregtheneth & encreasech it in me, & not  
me: for this we owe nothing to god but  
thākeinge, chesly because he hath  
frely made vs worthy the company of  
sayntes, deliuering vs fro þe power of  
darkenes & coueyng vs into þe kingdō  
of his sone, in þe which we haue now re-  
dēptiō & remissiō of al our synes. Christ  
then is alone, he that hath redeemed vs  
pp ii is alone

On the. xliiii. Sundaye  
is alone, which also forgeueth vs our  
synnes wpythoute all other intercessō.  
Therfore he is wpyth the father our ad-  
uocate, our herd man, our byshop, our  
mercyfull remedye for our synnes.  
Whiche yf we do, wpyth a stronge fayth  
beleue, we shalbe saued; But when we  
wpyll asaye to goo to heaue anye other  
waye with Lucifer, we shalbe thurst  
downe to hell, whych God forbidd, to  
whom all thynges be subiecte. Amen.

The Gospel on the. xliiii. Sun-  
daye after Trinite.

Mat. ix

**W**hyle Jesus spake vnto  
the people, beholde there  
came a certē ruler, and  
worshipped hym sayenge. My  
daughter is euen nowe deceased  
but come and laye thy hande on  
her: and she shal lyue. And Jesus  
arose and folowed hym wpyth his  
disciples



discypples, and beholde a woman  
whych was diseased w<sup>th</sup> an yllue  
of blonde. xii. yeares, came be-  
hynde him & touched the hemme  
of hyr vesture, & she sayde in her  
selfe. If I maye touche but euen  
his vesture onelye, I shalbe safe.  
Jesus turned him about and be-  
helde her, sayinge. Doughter be  
of good comfort, thy fayth hath  
made the safe, and she was made  
whole euen the same houre.

**I**esus is redye to do good to all  
men that call vpon hym w<sup>th</sup> a  
sure faith & pure hart, therfore he im-  
ediatly foloweth with his discypples the  
heade ruler of the Synagoge.

Chryst came to take awaye deathe.

The ministrelles mocke the worke  
of Chryste, whych are the wylle & righ-  
teous men of this worlde, but all be a-  
shamed at the word of Chryst, and the  
true ryghteous men be raised agayne

On the. xxb. Sondays  
to euclastynge lyfe.

Chyrlt prayseth the fayth of the wo-  
man that touched the hemme of hys  
garmente in the prease,

Marke sayeth that the physicyons  
had pytifully bered this woman, but  
she was euer worse and worse, thus  
the wretched consciences be bered w-  
th the flautry & silthynes of workes þe  
without faythe, but by thē they be not  
saued, excepte they gette the true faith  
in Chyrlte.

The Epistle on the. xxv. Son-  
day after trynnyte.

Jer. xxiii.

**B**rethren, behold the dayes  
wyl come sayeth þe Lorde,  
that I wyl stere vp to Da-  
uid a ryghteous braunche, and  
he shall reygne a kynge, and shal  
be wise, and shal do equyte and  
iustyce in the earthe, and in bys  
dayes Juda shall be safe, & Isra-  
el

el ſhal dwel wythout feare & this  
 is the name that they ſhall call  
 him, the Lorde oure ryghteuous-  
 nes. Wherefore ſ Dauid ſayeth  
 (ſayeth the Lorde) that they ſhal  
 ſaye nomore, ſ Lord I praye that  
 broughte the chyl dren of Iſrael  
 out of the lāde of Egypt: but the  
 Lorde liueth whiche deliuered &  
 brought the ſeed of the houſe of  
 Iſrael out of the lāde of ſ north,  
 and from a ll the landes whether  
 I thruſte the, and they ſhal dwel  
 in their owne lande, ſaith ſ Lord  
 God almyghtye.

**T**he Lorde deliuered the people  
 of the Jewes out of ſ hande of  
 Pharaon for his mercy & othes ſake to  
 geue the the land promyſed, which flo-  
 wed with mylke and honye, yet wyth  
 theſe condycyons added, that yf they  
 kepte the commaundementes appoynt-  
 ed them, that they ſhoulde be ſafe

On the .xv. Soudaye  
in this lande from all rage of enemy-  
es, but whē they forsoke hym it shulde  
come to passe & they shulde be put out  
agayne by Nabuchodonosor the king  
of Babylon, and Senacherib & kynge  
of the Assyrians.

And thus sayth Moses to the peo-  
ple, Dente. vi. kepe the commaunde-  
mentes of thy Lord God, and his wyt-  
nesses and ceremonies which he hath  
commaunded the, and do that is plea-  
sant & good in the syght of the lord,  
that it may be well to the, & that thou  
mayest enioye, & possesse the beste lāde  
of the whych the Lord hath sworne to  
thy fathers, that he shulde destroye all  
thyne enemyes afore the, as he hath  
spoken. Therfore this lesson of Hiere-  
mye wytnelleth that it chaunced thus,  
that they were put oute of the lande &  
taken prissoners in example to vs, &  
yf we beleue not, we shall not inheryte  
the lande promysed, that is to say euer  
lastyngelyfe thow we sayth in Iesus  
Christe

after Trinite.

Jo. ccc.

Christ. And thus deliuered from euerlastyng dampnation, let vs geue thanks to God, which alonely can bringe agayne hys, from all landes into the whych he hath dyspersed them, & they may inhabyte hys lāde whych is now euerlastyng felycite thowhe Christ. Of these captiuityes of the chyldre of Israel thou hast in all the Prophetes, whych a dilygent reader may fynd in the Byble. Let it be ynough for vs to knowe that these p[ro]mises & captiuities where temporall and a fygure of patrone of euerlastyng thynges to come, vnto the whych we be now brought, by Christ as the newe Testament doth wytnesse.

**T**he Gospell on the xxv. Son  
Daye after Trinite.

Ihon. vi.

+ **W**hen Iesus lysted vp hys  
eyes and sawe a great cō-  
panye come vnto hym, he  
sayde

On the xxb. Sondaye

sayde to philyppe. Whence shall  
we bye breade that these myghte  
eat. Thys he sayde to proue hym  
for he hym selfe knewe what he  
wolde do. Philyppe answered,  
two hundreth peny worth of bre-  
ade are not sufficiente for the, y  
euery mā may haue a lytel. The  
sayde vnto hym one of hys discy-  
ples, Andrew, Symon Peters  
brother. There is a chylde here  
whych hath fyue barley loues &  
two fyshes: but what is y amōge  
so many? Iesus sayde, make the  
people to lytte downe. There  
was moche haye in the place, and  
the men sat downe in number a-  
bout fyue thousande. Iesus toke  
the breade and gaue thākes, and  
gaue his discyples, and hys discy-  
ples gaue it to the that were set  
downe: and lyke wyse of y fyshes  
as

as moche as they wolde. When they had eaten ynough, he sayde vnto hys dyscyples. Gather vp the broken meat that remaineth, that nothyng be lost. They gathered it together, and fylled .xii. baskettes wyth the broken meate, of the fyue barley loues & two fythes wyche broken meate remayned to them that had eaten. Then those men, when they had sene the myracle that Iesus dyd, sayde. Thyis is of a truethe the same prophet, wyche shall come into the worlde.

**I**esus goynge aboute to make a Gospel feast, wherin as it necessarye p̄ all lust & wantounes be awaye, so it is semynge p̄ there be equalyte of al mē, therfore he comaūdeth thē to syt downe vpon the grasse, soo that they shuld sytte downe together by fyst in nombre,



On the .xv. Sondag  
nombze, that no man shulde wante, or  
haue any thyng to moche by whiche  
deade Iesus nowe becomynge to be a  
feastmaker, feadyng also the bodys  
whych came to fede the soules, that he  
myght by the same thyng teache his  
disciples that they shulde neuer wate  
foode, whych beynge occupied about  
the Gospels busynes, cared for no bu-  
syenesse þ is to say, neyther for meate  
nor drynke, he taketh .v. barley loues &  
and two fyshes in his handes. Firste  
shewynge to the all, with what meate  
and drynke it becometh messengers of  
the Gospell to be contente: then he set-  
teth for the afoze they eyes, the pure  
faith of the multitude, which whē they  
sawe howe lytle the meate was, & were  
not ignorant howe many thousande  
men there were, yet when they were co-  
maunded to syt downe, they sate downe.  
Iesus then holdynge the meate in  
his handes lyfted vp his eyes into he-  
uen, signyfyinge that thyng whiche  
is

is necessary to mans vse cometh from  
the heauenly father, and prayſing his  
gentelnes & lyberalyte, he brake both  
the bread and the fyſhe. And ſo deliue  
red it to the diſcyples that they ſhulde  
ſette it afoze the people, as though he  
wolde admoniſh the wth an obſcure  
figure & faſhione of his doyng, what  
maner of teachers they oughte to be,  
that ſeade the myndes of the ſimple  
people wth the worde of God, ſo as  
Chryſt lokynge vp into heauen, ſhew  
ed him ſelfe, that he taught nothyng  
but that came from the heauenly fa  
ther, ſo the true Apoſtles and Prea  
chers as often as they ſee the people  
waite to be edifyed by they; preaching  
they ſhulde ſette foze nothyng vnto  
them but that they haue receyued of  
Chryſte, and that they ſhulde not ſet  
foze dyuerſe dayntye meates out of ſ  
ſtoze of worldlye Phyloſophy, neyther  
after ſ affections of mennes doctrine,  
but that they ſhulde utter to them the  
playne



Je vous prie de vous en-  
voyer par la poste la somme  
de cent francs par semaine.  
Je vous prie de vous en-  
voyer par la poste la somme  
de cent francs par semaine.  
Je vous prie de vous en-  
voyer par la poste la somme  
de cent francs par semaine.  
Je vous prie de vous en-  
voyer par la poste la somme  
de cent francs par semaine.

St

12

12

Sino i hanc famula tua  
 rindi p[re]sentis horarior  
 formio tuo donat ap[er]t  
 de ut temporalis cursu fidei  
 sua d[omi]no meo. v[er]o p[er]petua  
 gnieta c[on]sp[er]nat.



¶ Iamq[ue] d[omi]ne p[er] te p[ro]p[ri]um  
 thy servant p[ro] te p[ro]p[ri]um p[ro]p[ri]um  
 grant me p[ro]p[ri]um p[ro]p[ri]um p[ro]p[ri]um  
 s[an]c[t]o t[em]p[or]e t[em]p[or]e t[em]p[or]e  
 d[omi]no. p[er] v[er]bo m[er]ito v[er]bo  
 v[er]bo in t[em]p[or]e t[em]p[or]e p[ro]p[ri]um  
 of onorab[ile] p[ro]p[ri]um in t[em]p[or]e  
 Iesu[us] c[ri]st[us] o[mn]i t[em]p[or]e. Amen

